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Meaningful Fictive Names in English Literature

Kemp Malone

FICTITIOUS CHARACTERS with characterizing names are to be found in all literatures known to me. A good Greek example is the Mentor of the Odyssey, whose name means 'counselor' and whose function is that of giving counsel to young Telemachus. In this paper, however, I am restricting myself to names of this kind found in English literature. And because of the great number of such names I shall have to rest content with a mere sampling of the English material. I will give my examples in chronological order, beginning with our oldest English poem, *Widsith*, composed in the seventh century.

Widsith took name from its chief character, a minstrel who in the exercise of his profession had traveled far and wide. The name means 'long journey' and serves to characterize the minstrel as a great traveler. Other characters in the poem have meaningful names; thus, King Wald of the Woings (line 30), whose name means 'ruler.' But since it is possible, though most unlikely, that a king so named actually lived, I do not include the name *Wald* in my survey, which is restricted to the names of fictitious persons. For the same reason, I leave out some very striking names found in the English epic poem *Beowulf*. Thus, the would-be trouble-maker who engages in a fliting with the hero early in the poem has a name, *Unferth*, that means 'disturbing the peace, dissension, trouble-making' or the like. He may well be fictitious, but since there is some reason to think that he goes back to a historical character I am not putting him in. The Danish king Scyld, however, who figures in the introductory part of the poem, is undoubtedly fictitious and his name therefore comes within the scope of this paper. It means 'shield,' that is, 'protector,' and denotes an important function, if not indeed the chief function of a king, that of protecting his people against invasion, crime, and other troubles, including a failure of the crops, something that the right kind of

king in olden times was supposed to keep from happening. I might add that even in our own enlightened day bad economic weather makes trouble for rulers and political parties in power, though it is no longer the custom to try to improve the weather by putting the king or president to death.

A familiar kind of meaningful name is that of the personified abstraction. English literature swarms with fictitious characters that represent abstractions and are named accordingly. The beginnings of such personification may be found as early as *Beowulf*. The author of this poem speaks both of death and of wyrd (i. e. fate) in such a way that we may well suspect him of having personified these abstractions. Thus, in line 1205 we are told that Wyrd carried King Hygelac off. Later on, under the influence of classical mythology, Wyrd was made into three sisters, and by Shakespeare's day the Weird sisters had become mere witches, a degradation which their Greek counterparts were spared.

Many personified abstractions appear as characters in Chaucer, but in nearly every case they were taken from the poet's sources and he usually plays them down rather than up. Thus, in the *Parlement of Fowles* a large number of male and female characters of this kind are to be found: e. g. Delight, Gentleness, Beauty, Youth, Flattery, Desire, Peace, Patience, Jealousy, and Riches. But these are disposed of with a mere mention. Love and his daughter Will get more space, but the only personified abstraction who plays an important part in the poem is Nature. When we turn to *Piers Plowman*, a poem of the same century, we find a very different state of things: nearly all the characters are personified abstractions and the characterization of most of them is worked out vividly and at length. Typical of this difference in treatment is the character Mede (i. e. bribery); both poets have her but Chaucer merely mentions her whereas in *Piers Plowman* she plays a leading part.

In the medieval drama personified abstractions belong especially to the morality plays. In the *Castle of Perseverance*, for instance, the characters are nearly all personifications: e. g. Meekness, Charity, Abstinence, Chastity, Industry, Generosity, Patience; Lechery, Sloth, Gluttony; Lust, Folly, Covetousness; Confession, Penance; Mercy, Peace, Truth, Righteousness; Death. The main character, Mankind, personifies human nature besides representing

the human species and goes back to an abstraction on both counts. The moralities were serious plays to start with, but a comic element got into them by way of the wicked or evil characters, who tended to degenerate into mere mischief-makers, practical jokers, or wise-crackers as the medieval drama developed. In this way the personified abstraction Vice (i. e. depravity) came to be little more than a stage jester or buffoon. In later times we find personified abstractions in a great variety of literary compositions; they are especially common in lyric poetry. I illustrate with the first sonnet of Rossetti's *House* of *Life*:

> I marked all kindred Powers the heart finds fair: –
> Truth, with awed lips; and Hope, with eyes upcast;
> And Fame, whose loud wings fan the ashen Past
> To signal-fires, Oblivion's flight to scare;
> And Youth, with still some single golden hair
> Unto his shoulder clinging, since the last
> Embrace wherein two sweet arms held him fast;
> And Life, still wreathing flowers for Death to wear.
> Love's throne was not with these; but far above
> All passionate wind of welcome and farewell
> He sat in breathless bowers they dream not of;
> Though Truth foreknow Love's heart, and Hope foretell,
> And Fame be for Love's sake desirable,
> And Youth be dear, and Life be sweet to Love.

Here truth, hope, fame, oblivion, youth, life, death, and love are personified. One may compare another passage from the same sonnet-sequence, in which today, yesterday, and tomorrow are personified:

> "Thou Ghost," I said, "and is thy name Today? –
> Yesterday's son, with such an abject brow? –
> And can Tomorrow be more pale than thou?"

Another very old kind of fictitious character, the representative of some occupation, type of person, social class, or the like, may either go nameless or be given a name that brings out his representative function. He goes nameless in the *Wanderer*, an Old English poem which has for chief character an old retainer whose lord has died and who in consequence has become a lordless man, a wanderer on the face of the earth. In another poem, *Eadwacer*, which has come down to us in the same MS, we find a character

named Wulf (i. e. outlaw), but unhappily the poem is very obscure and we cannot be certain that Wulf was really an outlaw, though this is the usual interpretation. As everybody knows, most of Chaucer's pilgrims in the *Canterbury Tales* have no names: thus, the knight, the squire, the yeoman, and many others. Some of the pilgrims do have names, but these are almost never used in the narrative. Thus, in one line of the poem we are told that the host was named Harry Bailly, but everywhere else he is called simply the host (i. e. the innkeeper).

By way of contrast, let us look at the sixteenth-century play Roister Doister. The play begins with a speech by Mathew Merry-greek, whose surname means 'merry fellow, roisterer' and who behaves accordingly, as he himself tells us. More particularly, he explains that he keeps body and soul together by dining now with one friend, now with another, and these friends all have names indicative of their way of life. To quote,

> My living lieth here and there, of God's grace:
> Sometime with this good man, sometime in that place;
> Sometime Lewis Loiterer biddeth me come near;
> Somewhiles Watkin Waster maketh me good cheer;
> Sometime Davy Diceplayer, when he hath well cast,
> Keepeth revel-rout as long as it will last;
> Sometime Tom Titivil maketh us a feast;
> Sometime with Sir Hugh Pye I am a bidden guest;
> Sometime at Nichol Neverthrives I get a sop;
> Sometime I am feasted with Bryan Blinkinsop;
> Sometime I hang on Hankin Hoddydoddy's sleeve,
> But this day on Ralph Roister Doister's, by his leave.

Of the surnames in this passage, *Loiterer*, *Waster*, *Diceplayer*, and *Neverthrives* need no comment. *Titivil* is a word of doubtful etymology but it was current in fifteenth and sixteenth century English in the sense 'scoundrel,' with particular application to a mischiefmaking tell-tale, and Tom Titivil is to be taken as such a character. *Pie* (i. e., magpie), applied to a man, may mean either 'chatterer' or 'wily, cunning person.' One cannot tell which of these two senses is meant here. *Blinkinsop* may be compared to our modern phrase *blinkin' idiot*, though the element *sop* means not 'idiot' but 'worthless person.' *Hoddydoddy* means 'blockhead, dolt, fool.' Compare the obsolete words *hoddypeak* and *doddypoll*, both of

which have this meaning. The last surname in the passage, *Roister Doister*, is obviously a riming compound. Its first element *Roister* is a well known sixteenth-century word with the sense 'swaggering, blustering bully.' The second element *Doister* may be the same as the modern dialectal *doister* 'tempest' (compare Scottish *dois* in the same sense); if so, it serves to mark the character wild in behavior.

Other characters in this play that have meaningful names are: Gawin Goodluck, Tristram Trusty, Dobinet Doughtie, Tom Trupenie, Sym Suresby, Harpax, Christian Custance, Madge Mumblecrust, and Tibet Talkapace. Of these, Goodluck is truly well named, since he has won the heart of a rich widow. His friend Trusty in the course of the action shows himself indeed one to be trusted, and the servants Trupenie and Suresby live up to their names by their conduct. Of Roister's two servants, Doughtie has a name that means 'capable' and he serves his master accordingly; at any rate, he obeys orders. Harpax, whose name means 'robber,' is a proper servant for a man who tries to rob Goodluck of his betrothed. The widow Custance (i. e. constancy) is so named to emphasize her faithfulness to the absent Goodluck. Of her servants, the old woman Madge Mumblecrust is named in terms of a physical disability that goes with old age: she has no teeth and must mumble the crusts that she eats. The verb *mumble* used to mean 'chew with toothless gums.' Tibet Talkapace is a great talker, as her name indicates. The only character in the play with a name that makes trouble is Annot Alyface, the housemaid. Here the element *-face* is clear enough but what does *Aly-* mean? Various guesses might be made but I find none of them satisfactory.

Roister Doister, though a school play, has only one character with a name drawn from a classical tongue: *Harpax*, which is Greek for robber. A later play of the same century, Lyly's Endymion, is classical throughout in its name-giving, and the author presumably took for granted that his audience would know enough Latin and Greek to tell what the names of the characters meant. It must be added, however, that only a few of the names can reasonably be taken for characterizations. Endymion's friend Eumenides has a name that means 'the wellmeaning or well-minded one' and the name fits his character beautifully; he is indeed a true friend. His adviser, the old man at the fountain, is called Geron, the Greek

word for old man. Other characters with obviously meaningful names are Tellus (the earth), her friend Floscula (little flower), the court ladies Scintilla (spark) and Favilla (glowing ashes of the dead), the old witch Dipsas (snake), and her servant Bagoa (poisoner).

The name *Bagoa* is of special interest. It is the feminine of *Bagoas*, a Persian name borne, among others, by a notorious poisoner who was put to death by King Darius III, the opponent of Alexander the Great. It was this historical character who gave the name *Bagoas* the association with poisoning which Lyly made use of in naming the servant of Dipsas. Yet though Bagoa poisons Endymion by fanning him with a hemlock leaf, she does this unwillingly, obeying the orders of her mistress, and the poison merely puts Endymion to sleep; it does not kill him. In other words, Lyly made Bagoa a character reminiscent of the historical Bagoas yet different from him not only in sex but also in spirit. In the same way, Lyly's Dipsas has remarkable powers but does not use them to give her victims a raging thirst, as the snake Dipsas does in Greek story. At any rate she put Endymion to sleep instead.

The ladies-in-waiting Scintilla and Favilla were so named in order to make possible the action with which the second scene of the second act begins. Favilla has called Endymion's page a silly boy. The page retorts: "Alas, good old gentlewoman, how it becometh you to be grave." And Scintilla adds: "Favilla, though she be but a spark, yet is she fire." The two speeches, taken together, give us the meaning of the Latin word *favilla* if we take into account the pun on *grave*. As everybody knows, the Romans practised cremation of the dead. The body was burned and the ashes, so long as they still glowed, had the special name *favilla*, a name no longer applicable after they had lost their glow. It befits our character Favilla, then, to be grave (i. e. seriousminded), since by virtue of her name she is dead and in her grave; yet not quite, for there is fire in her ashes still. One is reminded of Chaucer's reeve in the Canterbury Tales, who in his prolog speaks for old people as such, saying

> Yet in our asshen olde is fyr yreke.

But Favilla can play the etymological game herself. She responds: "And you, Scintilla, be not much more than a spark, though you would be esteemed a flame." The give and take goes on for a number

of lines more, but I have said enough to show that the meaning of these names is functional in the play.

The queen in the play is called Cynthia; that is, she goes by the same name that the English poets of the day gave to Queen Elizabeth. Since *Cynthia* had long been familiar as a name for the moon-goddess, the author could use it with perfect propriety in his play about Endymion's love-affair with the moon. But in so doing he made the name doubly meaningful: in many passages it applies to the moon and to Elizabeth at the same time. This feature of the play has led scholars to seek hidden meanings throughout and to connect characters other than Cynthia with historical persons. But it would take me too far afield to go into these matters here.

Italian as well as Latin and Greek was fashionable in the England of Queen Elizabeth and King James, witness the many characters with Italian names in Shakespeare's plays, names found even when the setting is not Italian, as the Horatio of Hamlet. Most such names are not meaningful, though they give a certain flavor that the public of that day evidently liked. Sometimes, however, they serve to characterize their bearers. In Ben Jonson's play Volpone (i. e. the fox), named after its chief character, most of the names have a characterizing function. Besides Volpone himself we have Mosca (fly), Voltore (vulture), Corbaccio (raven), Corvino (crow), Bonario (good-natured, credulous), Nano (dwarf), Castrone (eunuch) and Androgyno (hermaphrodite). The English audience was expected to know enough Italian to understand the meaning of these names.

The scene of the play is laid in Venice and the characters with Italian names are Italians, but Jonson adds three English characters, tourists who turn up in Venice and play a part in the action. These are Peregrine (traveler or falcon), Sir Politic Would-be, and Lady Would-be. Both meanings of the word *peregrine* fit the character so named: he is a traveler and he plays the falcon when he pounces on Sir Politic in the fifth act. The surname Would-be is most appropriate both for Sir Politic and for his lady, but in the dialog the knight is often called Sir Pol (i. e. parrot), and his flow of words makes this name very apt. It will be seen that the characterization in terms of birds, so conspicuous in the Italian names, extends to the English names as well.

In Jonson's play characterizing names are the rule. In some plays of the period, however, only comic characters are given such names. A good example is Shakespeare's Twelfth Night. The scene of this play is laid in Illyria, but two of the characters, Sir Toby Belch and Sir Anthony Aguecheek, have English names nevertheless, names with a characterizing function. The verb *belch*, alongside its literal meaning, has had since Old English times the figurative sense 'utter, speak with vehemence or violence.' Compare Latin *eructare*. In Shakespeare's day *belch* in this figurative sense was restricted to "the utterance of offensive things, or to furious vociferation" (NED). Now as a character Sir Toby behaved in just this way, especially when he was in his cups. Shakespeare's name for him is therefore obviously meaningful. With him goes Sir Andrew Aguecheek (i. e., shivering or shaking cheek), whose name is indicative of his cowardice, a characteristic made much of in the play. A third comic character is Malvolio (i. e. ill will). He is a straitlaced spoilsport who takes himself so seriously that he becomes a figure of fun; his very lack of humor makes him comic. Finally, we have Feste, the clown, whose name means 'the festive one, the gay one,' and who lives up to the name beautifully. The serious characters of the play do not have meaningful names.

In the course of the seventeenth century French replaced Italian as the fashionable tongue of western Europe and fictive name-giving changed accordingly. Thus, the two main characters in Congreve's play The Way of the World have characterizing names French in form and meaning. The heroine, Millamant, (i. e. *mille amants* '1000 lovers') seems to have been so called because all the gallants in town paid court to her. Her suitor Mirabell (i. e. Latin *mirabilis* 'wonderful') bears a name that was actually current in Middle English; Congreve used it in its older French form, equivalent to modern French *Mirabeau*. The meaning of the name fits the character perfectly; certainly all the ladies of fashion thought he was wonderful and envied Millamant her suitor. One of the minor characters, too, has a French name: the maidservant Foible (i. e. feeble, weak). Her weakness was that of disloyalty to her mistress. But most of the characters in the play have English names, names that serve to characterize them neatly enough. Lady Wishfort, for example, plays the coquette in spite of her age; she wishes she were a fort to be besieged and stormed by some man or other;

almost any man would do. Fainall, her son-in-law, would fain have all and in the end lost all. Squire Witwoud is a would-be wit, and his half brother Sir Wilful has a name that sums up his character if we take *wilful* in the old sense 'willing; consenting; ready to comply with a request, desire or requirement' (NED): first Lady Wishfort persuades him to marry Millamant and then Mirabell persuades him not to marry her. Squire Witwoud's companion Petulant owes his name to his insolent, rude ways; *petulant* meant 'rude, insolent' in Congreve's day, though this meaning is now rare if not obsolete. Finally, Mrs. Marwood is indeed well named; she mars the hero's plans one after the other almost to the end.

To illustrate our theme in the eighteenth century I have chosen the personal names in Sheridan's play The School for Scandal. I include not only the names of the characters but also the names of persons mentioned in the speeches of the characters. We begin with Lady Wormwood, mentioned in the Prolog:

> "Lord!" cries my Lady Wormwood (who loves tattle,
> And puts much salt and pepper in her prattle) ...

The lady is smacking her lips over the scandalous items of news she finds in the morning paper but changes her tune when she finds an item about herself:

> "A certain lord had best beware
> Who lives not twenty miles from Grosvenor Square;
> For should he Lady W. find willing
> Wormwood is bitter" – Oh! that's me! the villain!
> Throw it behind the fire, and never more
> Let that vile paper come within my door.

Next comes Lady Sneerwell, who throughout the play shows how good she is at sneering. Her confederate Mr. Snake has the bad qualities associated with that reptile. The next three names, Lady Brittle, Capt. Boastall, and Mrs. Clackitt, hardly need any comments, but I will quote a bit from the dialog:

Lady Sneerwell: Did you circulate the report of Lady Brittle's intrigue with Capt. Boastall?

Snake: That's in as fine a train as your ladyship could wish. In the common course of things, I think it must reach Mrs. Clackitt's ears within four-and-twenty hours; and then, you know, the business is as good as done.

Lady Sneerwell: Why, truly, Mrs. Clackitt has a very pretty talent, and a great deal of industry.

Snake: True, madam, and has been tolerably successful in her day. To my knowledge, she has been the cause of six matches being broken off and three sons disinherited, of four forced elopements and as many close confinements, nine separate maintenances and two divorces.

Evidently Mrs. Clackitt was a scandal-monger indeed, and fully deserved the name Clackitt (that is, blab it, spread it far and wide).

Sir Peter Teazle, who plays a more important part than the characters just mentioned, has a name that befits him well enough. The teazle is a plant "the heads of which have hooked prickles between the flowers and are used for teasing cloth" (NED); that is, for combing its surface so as to make a nap. The word is derived from the verb *tease*, which originally meant 'shred' or the like but is now chiefly used in the figurative sense "worry or irritate by persistent action which vexes or annoys" (NED). Sir Peter is well equipped with verbal hooked prickles and is fond of using them. As he tells us in the first scene of Act II, with reference to his wife, "though I can't make her love me, there is great satisfaction in quarreling with her," and in Act III he says, "How happy I should be if I could tease her into loving me." Lady Teazle was anything but a tease before her marriage, but with the new name she took the behavior proper to one so called, and in the play she shows herself fully her husband's match.

Three characters in the play have Surface for surname: the rich old bachelor Sir Oliver Surface and his young nephews Charles and Joseph. All three play a surface part that differs greatly from the reality beneath. To begin with, the uncle has just come back from the East Indies, where he had lived for fifteen years. In consequence, he does not know his nephews by sight nor they him, and on both sides any identification must depend on surface appearances. Sir Oliver takes advantage of this fact to visit Joseph in the character of an impecunious relative begging for a loan, and to visit Charles in the opposite character of a professional money-lender. In each case the false surface deceives the nephew but enables the uncle to penetrate beneath the surface: Joseph, who in the eyes of the world is a model of manly virtue, shows himself to be a scoundrel, whereas Charles, who by all surface indications is a hopeless profligate, shows himself to be a man of good heart. Be it added that Joseph Surface's given name has its significance too: unlike the son of Jacob in the Bible, our Joseph has a clandes-

tine affair with another man's wife, thus proving that he is a Joseph only on the surface.

Our next group of characters comprises Sir Benjamin Backbite, Mr. Crabtree, Mrs. Candour, Miss Gadabout, Sir Filigree Flirt, and Miss Prim. Of these, only Mrs. Candour has a name that needs comment. The word *candour* here means 'friendliness, freedom from malice' and Lady Sneerwell duly gives Mrs. Candour a character to correspond, saying that though she is "a little talkative, everybody allows her to be the best-natured and best sort of woman." The dialog continues thus:

Maria: Yes, with a very gross affectation of good nature and benevolence, she does more mischief than the direct malice of old Crabtree.

Joseph: I'faith, that's true, Lady Sneerwell; whenever I hear the current against the characters of my friends, I never think them in such danger as when Candour undertakes their defense.

Two characters with Italian names follow: Mrs. Festino (i. e. entertainment) and Colonel Cassino (i. e. casino, used in eighteenth century England in two senses: 'public hall for dancing etc.' and 'kind of card game'). These characters, and many others in the play, are obviously personifications. With them go Mr. and Mrs. Honeymoon, Miss Tattle, Lord Buffalo, Sir H. Bouquet, and Mr. Tom Saunter. I have no information about Lord Buffalo, but Sir H. Bouquet is presumably Henry Bouquet, famous for his successes against the Indians in the American colonies. One wonders what he is doing in this galley.

Our next is a group of four: Lord Spindle, Sir Thomas Splint, Captain Quinze, and Mr. Nickitt, all of whom, according to Mrs. Candour, are facing financial ruin. *Spindle* and *splint* seem to be derogatory epithets. Quinze got his name from the gambling game, and presumably he lost his money at cards. As for Mr. Nickitt, his name means 'cheater' and perhaps he is to be thought of as having cheated once too often.

This group is followed by a group of women: Lady Frizzle, named in terms of her hair; Mrs. Drowzie, one who puts others to sleep; Miss Nicely, so called because she is so careful, prudent, and cautious; Miss Piper, the shepherdess; Mrs. Ponto, whose name, if it is Latin, means 'bridge of boats' and whose assembly certainly made slanderous communications easier; and Lady Dundizzy, the *dizzy* of whose name means 'foolish' (compare Lord Dundreary of

a later day). In the next Act we get another such group: Lady Betty Curricle, whose name reflects her fondness for driving in Hyde Park; Miss Vermilion, who uses the rouge-pot freely; Mrs. Evergreen, who tries hard to look young in spite of her age; the widow Ochre, who paints her face with the pigment so called; Miss Simper, who smirks all the time, to show off her pretty teeth; Mrs. Prim, who keeps her lips primly closed to conceal the fact that she has lost her teeth; Mrs. Pursy, the fat dowager (*pursy* means 'fat'); Mrs. Quadrille, who may personify either the card game or the square dance; Miss Sallow, presumably so named to describe her complexion; Lady Stucco (i. e. imitation; plaster made to look like stone); and Mrs. Ogle, an eyeful of ugliness, a freak to be stared at. Truly an unsavory lot, if one listens to the scandal-mongers.

In Act III a Jewish moneylender, appropriately named Moses, is introduced, and he in turn introduces a Gentile moneylender, with equal appropriateness named Premium. We also learn that Lady Teazle had had a suitor named Sir Tivy Terrier (i. e. Sir Tory rent-roll) but had refused him to accept Sir Peter. In the next scene Charles Surface's servant Trip takes the stage, and plays a part lively enough to befit his name. In one of his speeches he mentions a friend of his named Brush. This name is suitable enough for a servant, who among other things has the duty of brushing his master's clothes. In addition, Brush may be there to remind learned playgoers of the Peniculus of Plautus's Menaechmi.

I conclude my look at the personal names in Sheridan's play with Mr. Careless, Sir Harry Bumper (i. e. one given to drinking bumpers), Sir Richard Raveline (i. e. outwork; Sir Richard is a military man), and William and Walter Blunt, plain-spoken members of parliament. The only characters in the play whose names are not meaningful are Rowley and Maria.

We come now to the nineteenth century. I illustrate with Bernard Shaw's play Candida, named after its chief character. The Latin adj. *candidus* properly means 'shining white' but it may have figurative senses, as 'clear, lucid' and 'honest, straightforward.' Both these figurative senses fit the Candida of the play, who has a clear, lucid mind and is honest, straightforward in her dealings. Her husband Morell[1] is described as a moralist by Marchbanks in

[1] The spelling *Morell* (instead of *Morel*) indicates that the stress falls on the first syllable and that the *e* has its obscure value. Here British differs from American pronunciation (compare *Purcell* etc.).

one of his speeches and the description fits the man: Morell lives by the conventional morality of his group, the Christian Socialists, and he thinks accordingly.

Candida's father has *Burgess* for surname. The word is the English counterpart of French *bourgeois*. It denotes an inhabitant of a borough (i. e. town) and applies in particular to a member of what used to be called the lower middle classes. In the play Burgess typifies one kind of *bourgeois*: a crude business man, lacking in cultivation and interested only in his business activities, which are not always strictly honorable. Candida's would-be lover, Eugene Marchbanks, has a given name that means 'well born,' and in fact he is a member of the British aristocracy. Morell's secretary, Miss Proserpine Garnett, is a jewel of a secretary but not one of great price. Her tragedy is that of unrequited love, and the Greek goddess's residence in Hades makes the secretary's given name not inappropriate.

I end with a twentieth-century play: Elmer Rice's Adding Machine. The leading character is Mr. Zero, whose name needs no explaining. His office mate, Daisy Diana Dorothea Devore, has a name indicative of the love stories and movie romances that she lives by. In one passage Zero comments on Daisy's name "Daisy. That's a pretty name. It's a flower, ain't it? Well – that's what you are – just a flower." But Zero is too colorless and conventional to have a real love affair, even if the woman gives him every encouragement. His friends Mr. One, Mr. Two, Mr. Three, Mr. Four, Mr. Five, and Mr. Six, with their wives, are as empty-minded as he is. They are all no more than animated adding-machines. The only characters in the play who have normal names are the prostitute Judy O'Grady and the cosmic policeman Charles with his assistant Joe.

Our survey of the centuries has yielded an abundant supply of meaningful fictive names. As I pointed out in the beginning, I have made no effort to give you more than a sampling of the material. English literature swarms with names of this kind, so much so that a complete list would make a book. Here it will be enough to show by examples that such name-giving has always played an important part in our imaginative literature and is worth studying for its own sake.

Toponomastic Patterns of Ancient Egypt

Henry L. F. Lutz

The highly productive Nile Valley between the First Cataract and the Delta and the even more extensive and fertile Delta itself made it possible to establish numerous villages and towns in the country to which the Egyptians applied the name of *Kēmet*, "the black (earth)," relative to the black coloring of the Nile deposits. The labors of identifying ancient town-sites have been crowned with remarkable success owing, in large measure, to the continuance of some ancient names in more or less corrupted form into the present time, the Greek transcriptions of others, or the particular theophorous names with which various places were denominated.

The latter instance is of surpassing importance, for to the ancient Egyptian every hamlet, town or city was a sacred place, sanctified by its shrine or temple as the home of the village or town-god; and it is for this reason that Egypt's cities, with comparatively few exceptions, bore theophorous names, or names indicative of some sacred object or event. And one may assume this to hold true also in those cases where no explanation of a particular proper name of a city can be given. The surnames, as a rule, testify to this observation and in broad generalization one may say that some phase of religious culture always mirrors itself in Egypt's place-names. The sanctity of a locality, moreover, even preceded in time the establishment of a village or town itself, in so far as it was conditioned upon the manifestation of a local spirit who had chosen, according to animistic beliefs, as the place of his favorite haunt some object, be it a stone, a mountain, a tree, or some entity of consequence. When once the idea had taken root of spirits having their special places of residence, shrines and temples were erected in their honor taking the shape of circular structures[1] and corre-

[1] For the remains of a circular temple structure *see* James Edward Quibell, *Hierakonpolis* II, pl. 65, 72, 73 and p. 3ff.

sponding to the round form of the pre-historical oldest dwellings of Egypt.

This circular structure of dwellings and temples gave rise to the circular shape of the earliest towns, but, although no city thus laid out is preserved, the idea was kept alive in the determinative of city names, and the ideograph of the concept of "city" was rendered in writing by a circle divided by four triangular sections within, indicative of cross-roads. The oldest Egyptian town thus was a true *urbs*, the latter word being derived from *orbis*[2], a circle or ring. In time, changes were wrought whenever the boundaries of municipalities were extended to form a more oblong shape, being frequently walled in, as is shown by the oblong ring with spiked points signifying bastioned out-works within which the city name was enclosed. This change must have occurred even quite early with buildings themselves, as the elongated sign with two oblique strokes within, picturing a pre-historical building, would indicate, and which was employed for the designation of the city of Nekhen[3]. Smaller towns and villages were called *demyu* with the somewhat colorless meaning of "the locality which one touches or arrives at."[4] Large cities bore the name of *neywet*,[5] with unknown meaning.

As one meets in ancient Egypt stone-cult as well as mountain-cult, tree-cult and animal-cult, the nomenclature of the country's oldest towns bring into correlation the particular cult of a deity with its erstwhile animistic nature and function. This, of course, is not valid anymore in the case of later city-foundations. Well-cults being unknown to the country owing to the almost total absence of springs and wells,[6] no ancient city bears a name which would refer to it.

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[2] [The connection of *orbis* with *urbs* is questionable. Ed.]

[3] Hieraconpolis, modern Kôm el-Aḥmar.

[4] *dmy* (touch, come near to, arrive).

[5] *nỉw.t.*

[6] 'Ain Mûsa, the Spring of Moses, in the Moḳaṭṭam Hills to the east of Cairo, can hardly be called a spring. It furnishes only dribbles of bitter and brackish water. To the south of Cairo, Ḥelwân, has a number of sulphurated and saline springs. The only drinkable fresh-water spring of any importance is found at Maṭârîye, in the immediate neighborhood of Heliopolis. The Egyptians believed the water of this spring to be the milk of the heavenly ocean in which the sun-god was believed to wash his face.

The local spirits, assuming in historical times the position of deities, at first were frequently nameless and were alluded to simply as "He or she of such-and-such a place." One encounters, thus, the cat-shaped goddess Bastet being raised to the position of a city-goddess with the sole designation of "She of the town of Bast," i. e., Bubastis.[7] The name of Bast itself has no reference to the cult of the deity as an animal deity, but is determined with the ideograph of a sealed oil-jar. The city's name might, therefore, have some such meaning as "the town of the (sacred) anointing jar." As the ancient patroness of the earliest capital of Upper Egypt, Nekheb[8], the vulture-goddess Nekhbeyet too is nameless and is simply known as "She of Nekheb." This is true also of the goddess Ewenit or Enit of Hermopolis, whose name proclaims her as "She of On."[9]

Cities which by their names identify themselves with original stone-cult places are recognized by the writing of a pillar or column. These cities are Dendera, Heliopolis, Hermonthis and Esna, all of whom were known merely by the name of "the pillar town." Dendera[10] and Esna[11] reveal by their writing with feminine *t* that they were cult-places of female spirits or divinities, becoming at a later time identified with the great sky-goddess Hathor. Heliopolis,[12] in order to distinguish it from the southern city of the same name, i. e., Hermonthis, is also called "the northern pillar town,"[13] while Hermonthis presented "the Upper-Egyptian pillar town,"[14] also named "the pillar town of Monthu" (whence the Greek name of Hermonthis), or simply "the abode of Monthu."[15] In antiquity Hermonthis adjoined the town of Esna, which the Greeks called Latopolis, "the *latos*-fish town," from a fish (perca nilotica?) there venerated. Its ancient name Ta senēt,[16] Coptic Sne, whence its present Arabic name Esna, evades translation.

Aphroditēspolis, also called Pathyris,[17] "the abode of Hathor" appears occasionally as "the town of the two rocks,"[18] while the near-by town of Crocodilopolis, whose ruins lie at the site of the modern village of Gebelēn, whose Arabic name means "the two mountains," seems likewise to have been known as "the town of

[7] *b'š.t* (city), *b'š.tt* (goddess). [8] Eileithyiaspolis, modern el-Kâb.
[9] *Ỉwny.t.* [10] *iwn.t.* [11] *ỉwny.t.* [12] *ỉwnw.*
[13] *ỉwnw mḥw.* [14] *ỉwnw šm'w.* [15] *pr Mntw.*
[16] Heinrich Karl Brugsch, *Dictionnaire géographique de l'ancienne Égypte*, p. 720ff. [17] *pr Ḥw.t-ḥr.* [18] *ỉnrty.*

the two rocks," judging from the determinative of two stones, although the reading would be "the town of the two valleys."[19]

One of the names of Akhmîm, according to the Ramesseum Onomasticon,[20] was "the stone-face of Min," apparently pointing to some rocky mountain projection. This seems to have been the most generally applied name to the town, giving rise to Greek Χέμμις and later Arabic Akhmîm or Ikhmîm; however, the town's name of *Ipu*[21] is not uncommon on monuments of Akhmimic provenance. It is here listed among places named after rocks and stones without implying any necessary early stone-cult at this site.

Indications of the existence of localities where mountain-cult has left traces would naturally be exceedingly rare in the Nile Valley itself where all Egyptian towns with few exceptions were established. One instance is registered[22] in which a place-name of this pattern occurs, being determined with the city sign. This city determinative is given to a site called "the great mountain."[23] Another reading specifies the town more accurately as "the mountain of the great one,"[24] and the "great one" bears the name of "She on the mountain-top."[25] In this case the mountain is localized, is a definite place-name, which cannot be said of Anubis who is surnamed "He on his mountain," where "the mountain" could be interpreted in its literal sense, or as the tomb, or the coffintop. Mountains, as stated, were not suited for *oppidorum vocabula* in the Nile-Valley, yet the common folks of Egypt clung to ancient beliefs of the sacredness of mountains, as is illustrated by the name of the goddess named "the western mountain-top," a spirit who was still revered as a special protectress of the necropolis of Thebes.[26]

From its Coptic form of *ebōt* one would be unable to bring the name of Abydos into any relationship with a mountain. However, the Coptic name is so far from the ancient writing of the city's name that all that can be said is that the later Egyptians themselves had become unable to comprehend its original meaning. The writing of the name of Abydos is composed of a chisel and a mountain, transliterated *abdju*.[27] Now a rock-stela dating from as late as the year 374 B. C. may in some way give a clue to the meaning of

[19] *inty*. [20] Alan Henderson Gardiner, *Ancient Egyptian onomastica*, II, 40*, 41*.
[21] *ỉpw*. [22] Brugsch, *op. cit.*, p. 885. [23] *ḏw* "y. [24] *ḏw* "y.t. [25] *tp ḏw-ś*.
[26] Adolf Erman, *Aegypten und aegyptisches Leben im Altertum*, neu bearb. von Hermann Ranke, p. 310. [27] *'bḏw*.

Abydos' name. The stone contains the decree of the thirtieth Dynasty king Nektanebēs forbidding the cutting of stone in the "sacred mountain of Abydos." The holy mountain, described as being situated "between the two falcons," is thought to be the mountain south of Abydos, facing the village of Nagʿ el-Ghâbât.[28] The occurrence of a sacred mountain in the close vicinity of Abydos thus strengthens the assumption that Abydos owes its name to the erstwhile worship of a mountain spirit and accordingly was named "the town of the mountain chiseler," a concept so primitive that it would naturally find no place in later official theology. A later name given to the town of Antaeopolis, some thirty one miles south of Assiût, was "the high mountain town,"[29] which name, through Coptic *Tkow*, passed into Arabic Ḳâw el-kebîr, "the great Ḳâw."

Towns containing the pattern of names of trees are more numerous, even though most trees held sacred were generally to be found only within the temple precincts.[30] One city bore the name of *Atef*, "the sycamore town," which may have been a surname of Assiût (Siût), the ancient *Sauty* or *Siyauty*,[31] Greek Lyconpolis, "the wolves' town," which was the capital of the thirteenth nome of Upper Egypt bearing the name of "the anterior nome of the sycamore tree."[32] This widest branching tree of Egypt gave its name also to the fourteenth Upper Egyptian nome as "the posterior nome of the sycamore,"[33] so that it is possible that the capital of this nome, i. e., Cusae (Kussai, modern el-Ḳûṣîya), may also be considered as a most likely "sycamore town." Near the village of Ahnâs we meet with "the town of the oleander tree,"[34] the capital of the twentieth nome of Upper Egypt, called "the anterior oleander nome,"[35] and thus distinguished from the twenty-first Upper-Egyptian nome with Nilopolis as its metropolis, which bore the name of "the posterior oleander nome."[36] In the immediate neighborhood of Ḳaṣr eṣ-Ṣayyâd was situated a town to which the Greeks gave the odd name of χηνοβοσκία, "the pastures for geese." Its

[28] Daressy, *Recueil de travaux relatifs à la philologie égyptienne*, XVI, 126, 127; Borchardt, *Zeitschrift für Ägyptische Sprache*, XLIV, pp. 55ff.

[29] dw ḳ'y. [30] Brugsch, *op. cit.*, 1362, 1370. [31] *s'wty*, Assyrian *Siyāutu*.

[32] *'tf ḫnt.t.* [33] *'tf pḥw.t.*

[34] *n'r.t*; the translation of *n'r.t* as the "oleander (Laurier Rose)" is here retained. Newberry, in *Zeitschrift für ägyptische Sprache*, pp. 78ff. argues for "pomegranate."

[35] *n'r.t ḫnt.t.* [36] *n'r.t pḥw.t.*

Egyptian name was "the town of the trees of Seth."[37] The capital of the third nome of Lower Egypt was known as "the town of the abode of the mistress of the *ima*-trees,"[38] apparently having reference to Hathor of Momemphis, who carries three such trees on her head. An unidentified town went by the designation of "the town of the cypress-grove."[39] "The abode of the fig-mulberry"[40] was the name of a suburb of Memphis. Metelis, the capital of the seventh nome of Lower Egypt, bore the name of "the town of the temple of the fig-mulberry."[41] The Arabic place-name Benha, the chief city of the province of Ḳalyûbîya, appears to be a corrupt rendering of ancient *Per-neha*, *Pi-nha*,[42] "the abode of the fig-mulberry," as the name of a town close to Athribis (Tell Atrib). Two Egyptian towns of unknown location bore the name of "the mansion of the *nebes* tree."[43] Here may be mentioned also Busiris (modern Abû Ṣîr), which is the Greek rendering of Egyptian "the abode of Osiris." Its name proper was *djedu*, [44] written with an hieroglyph which is taken to mean "the sacred pillar of Osiris." The original sign, however, must have represented a tree, which I believe to have been the date-palm,[45] in which case Busiris must also be classed with towns named after trees. Its meaning must have been "the town of the sacred palm-tree." Another Delta town was known by the name of "the acacia town of (the goddess) Neith."[46]

Turning next to the toponomastic pattern with names of sacred animals we meet with the name of Crocodilopolis, "the Crocodile town." In Egyptian the town bore the name of *Shedyt*[47] with the determinative of an ox-head on top of a shrine. What significance was attached thereto is a mute question. The occurrence of *shed* as a designation of the crocodile is rare[48] and may have been influenced by the city's name as the home of the crocodile-god. The determinative, however, of the city would still point to some kind of animal worship within the town of *Shedyt* with a direct bearing on its name.

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[37] *n' šnyw n Stḫ.* [38] *pr nb.t im'w.* [39] *i'rw mnw.*

[40] *pr nb.t nh.t* or simply *nhy, nh.t* with the determinative of the city sign.

[41] *ḥw.t nh.t.* [42] *pr nh.t,* Neo-Egyptian *pr nh'.* [43] *ḥw.t nbś.* [44] *ḏdw.*

[45] Lutz, *Journal of the American Oriental Society,* XXXIX, pp. 196–205.

[46] *šnḏ N(r).t.* [47] *šdy.t.*

[48] Gaston Camille Charles Maspero, *Mémoires ... de la Mission Archéologique Française au Caire,* I, 229.

The name of the birthplace of the Egyptian historian Manetho, who lived during the reigns of Ptolemy Lagus and Ptolemy Philadelphus, was called by the Greeks Sebennytos, being a corrupt rendering of Egyptian *Tjeb nuter*,[49] Coptic *Jemnuti*, with the meaning of "the town of the calf of god," or "the town of the sacred calf." Whether this name is due to an ancient worship of a calf at this place, or is occasioned by assimilation with other names of cities named after their sacred animal is obscure. Later on it is Onuris (the Greek Ares), identified also with Shu, the god of the air, who is localized in Sebennytos and elsewhere. Akhmîm whose name was treated above, also was known as "the city of the bull in heat."[50] The ithyphallic city-god Mîn of that town was identified by the Greeks with Pan, most likely owing to Mîn's pillar-like archaic statues, [51]and was named by them Panopolis accordingly. But it seems that Mîn at some time must also have assumed the character of a moon-god, of whom it is said that when he is rejuvenated he is a bull in heat, while at his old age he is a castrated bull.[52] The name of "the town of the bull in heat" is thus employed only metaphorically. "The town of the female ibexes"[53] was situated somewhere in the neighborhood of Abydos. An ancient town of unknown location appears under the name of "the ichneumon town."[54] While ichneumon mummies have been found in a number of places, the "ichneumon town" is most likely to be placed in the neighborhood of Heliopolis on account of the fact that Atumu of Heliopolis was once worshipped in that animal's form. Near Gebelên was situated the "guinea-fowl town,"[55] this town to be distinguished from one called "the town of the guinea-fowl of Horus."[56] The latter was an important place, functioning as the capital of the twenty-first nome of Upper Egypt, to which the Greeks applied the name of Nilopolis. No religious meaning is implied in the name of the city of Elephantine, "the elephant town,"[57] on the southern part of the island bearing the same name. The earliest capital of the "Hare nome," the fifteenth nome of Upper Egypt, which later was incorporated within the territory of Hermopolis, bore the name of "the hare town."[58] There are at least two more Egyptian towns of the same name known, although their sites remain unidentified.

[49] *ṯb nṯr.* [50] *nw.t n k' pšy.* [51] Wilhelm Max Müller, *Egyptian mythology*, p. 139. [52] Brugsch, *op. cit.*, p. 1022. [53] *ny'w.t.* [54] *ḥḏr.t*, Brugsch, *ibid.*, p. 549. [55] *śmn.t, śmnw.t.* [56] *śmn Ḥr, śmnw Ḥr.* [57] *'bw*, Greek *iēb*. [58] *wnw.*

Modern Aṭfiḥ was known by its full name as the town of "the abode of the mistress of the most excellent cow,"[59] and in its abbreviated form as the town of "the most excellent of cows."[60] This has reference, no doubt, to the white cow, the sacred animal of Hathor, which, according to Strabo, was worshipped here.

A favorite pattern of name-giving was that of designating a town from some mythological event supposed to have taken place at its site. An interesting case in point is Edfu (Apollinopolis magna), commonly known as *Djebu* (Coptic *Atbô*).[61] Its deity was Horus, represented as a flying falcon, as a winged solar disk, or as a man with a falcon's head. Whatever the original meaning of *Djebu* may have been, it was lost by the Egyptians themselves, who after all never concerned themselves with problems of "meaning" in a strict sense but rather exhausted their ingenuity on etymological play on words. Thus they later explained the name of *Djebu* as being derived from a verb meaning "to pierce" or "to stab," and thereby connecting the city's name with the great combat fought between Horus and Seth, explaining *Djebu* as "the city of stabbing," and Horus as the *Debty*, "the stabber" of the serpent Seth-Apophis.[62] It may be added here that Fusṭâṭ (old Cairo) was similarly brought into connection with the body of Horus-Seth myths and received the name "the town which was under combat,"[63] at the time when the two antagonists struggled for possession of the country. Its Greek rendering of Babylon is supposed to be due to assonance with the name of the island of Rôḍa and its town called "the town of the abode of the Nile(god) of Heliopolis."[64] Any objection that might be raised against such a derivation of Babylon could involve only minor topographical considerations.

The seat of the white ibis-god Ṭhouty, the deity of writing and science, was the once famous city of Hermopolis in Middle Egypt. To the ancient Egyptians it was known as "the city of eight,"[65] which, later, owing to New Empire speculations, was believed to be so-named because the eight primeval deities, as ancestors of the sun-god, were thought to have arisen at this site. Mythopoic interpretation, too, gave to Cusae, the capital of the fourteenth nome of Upper Egypt the name of "the city of Binding,"[66] with the

[59] *pr nb.t tpy iḥ.* [60] *tpy iḥw.* [61] *ḏbw, ḏb'.* [62] Brugsch, *op. cit.*, 921, 922.
[63] *ḫry 'ḥ'.* [64] *pr ḥ'py n ỉwn.* [65] *ḫmnw.* [66] *ḳ'ś, ḳ'śy.*

allusion to some legend about Osiris. "The consecrated place of the (bull's) hide"[67] represents a surname of Abydos. Probably some mythological feature is connected also with the name of a place called "the town of the bull's back,"[68] that is, Sakō, probably preserved in modern el-Ḳês.

Dendera was not only one of the most ancient, but also one of the most celebrated cities of ancient Egypt, to which testify the numerous surnames heaped upon the place. Because it contained within her temple an Osirian memorial, it was called "the abode of the vase of the sacred fluid of Osiris."[69] As "the seat of drunkenness"[70] it memorialized an episode in the myth of the Destruction of Mankind when Hathor-Aphrodite, the chief deity of Dendera, had become intoxicated and thereby had caused the sun-god to discontinue the slaughter of men. It was "the abode of her who is beautiful of face,"[71] i. e., Hathor, most likely again with allusion to the same myth; "the abode of the flowers of the goddess,"[72] and "the city of the impregnation of Isis."[73] Other surnames of Dendera were "the birthplace of Nut,"[74] "the birthplace of Rekhit,"[75] and "the birthplace of Horus, son of Isis."[76] Here may be registered also "the town of the two divine sandals"[77] although none of the attempts at identification are satisfactory. It is variously placed at ʿAṭf where the Maḥmûdîyeh Canal diverges from the Rosetta arm of the Nile, and at Aṭfiḥ. Canopus, in the vicinity of Abû Ḳir, is derived from Egyptian, with the meaning of "the city of the Chest of Heaven."[78]

The name of what remained for a long time an insignificant place but rose to become afterwards the mighty capital of Egypt, that is, Thebes, I shall mention also under this category of toponomastic patterns in so far as the Greek name is concerned. The Egyptians called it *Waset*.[79] The name-comparisons between Boeotian Thebae and *Waset* as Egyptian Thebes have been carried on hitherto on the basis of sound similarities, of which an earlier proposal of connecting Thebes with *Tjamet*,[80] Coptic Djēme, is for various reasons the most unlikely. Luxor, which was afterwards joined

[67] *i't mśḳ.* [68] *s' ḳ'.* [69] *pr šdy n Wś-ir, pr šd rḏw ntr n Wś-ir.* [70] *ś.t tḥ.t.* [71] *pr nfr ḥr-ś.* [72] *pr rnpw.t n t' ntr.t.* [73] *pr rḫ n Ś.t.* [74] *pr mś.t n Nw.t.* [75] *pr mś Rḫy.t.* [76] *pr mś Ḥr s' Ś.t.* [77] *nw.t nt tb.ty.*

[78] Lutz, University of California *Publications in semitic philology*, vol. 10, no. 16, pp. 295–300. [79] *w'ś.t.* [80] *t̲me.t.*

with *Waset* bore the name of "the southern harim,"[81] and it is believed that *T(a)-ipet*,[82] "the harîm," offers the nearest assonance to Thebae. But the feminine article *t(a)* is never used with the name *Ipet resyt*, nor was *Ipet* ever applied to comprehend the whole territory of *Waset*. Now the ancient and important town in Boeotia, Thebae, was the scene of many mythological tales, such as those of Cadmus, Dirce, Amphion, Pentheus, Oedipus, the Seven against Thebes, and the Epigoni. It is perhaps with some significance that Pliny and Juvenal used the name Thebe when referring to Egyptian Thebes. While unable to account for the Greek name the opinion may at least be stated which would connect the name with Thebe, the nymph and beloved of the rivergod Asopus, but as the Greek idea of nymphs was foreign to Egyptian thought, one might conceive *Waset* to have been an ancient river-spirit whose memory, though not rising to godhood, might have been kept alive by the populace and transmitted to the story-loving Greeks, who were reminded especially of Thebes, rich in stories, and the Boeotian nymph.

In its numerous surnames Thebes was only rivalled by Dendera. To the Egyptians Thebes was simply "the city," or "the great city," "the vast city," "the city of Amon" (No-Amon, Nahum 3. 8), "the city of the lord of eternity," "the city before the face of the eye of Rê'," "the mistress of the two lands," "the city of the mystery of Amon," "the horizon of Amon whose name is hidden," "the heaven of Egypt," "the city which has given birth to cities," "the egg which bore the gods," "the mother of cities," etc. In a hymn of praise and glorification of Thebes[83] some light is perhaps shed on the name of *Waset*-Thebes. It is there maintained that the name for city (*neywet*) was first given to Thebes, and was later bestowed upon all other towns under the supervision of *Waset* as the eye of the sun-god. The eye of Rê', however, is always a goddess, and *Waset* is described as a goddess (although the determinative does not indicate it), as the excellent *wedjat*-eye, assuming the form of Sekhmet, the mistress of the two lands. The author of this strange literary effusion cannot have become so confused as to identify a city with a goddess. Here is a case of no mere personification as one meets in pictorial representations of geographical

[81] *ỉp.t rs̆y.t.* [82] *t' ỉp.t.*

[83] Gardiner, *Zeitschrift für Aegyptische Sprache*, XLII, 20, 21.

names, nor can the scribe have held so foreign an idea of *Waset* as a kind of Tyche swaying the fortunes of city and country. To him *Waset* was a deity testifying to every other town that the city bearing her name has become the metropolis of all cities. Thus, while the meaning of *Waset* itself still remains unexplained, the scribe clearly treated it as a theophorous name.

The toponomastic pattern of "the house or abode of such-and-such a god or goddess" is employed in both proper as well as surnames of Egyptian cities. As a proper name may be cited the town called Pithom in Exodus 1, 11, that is, "the abode of Atumu,"[84] which functioned as the capital of the eighth nome of Lower Egypt. The earliest capital of Lower Egypt bore the name of "the abode of (the goddess) Uazit,"[85] and the capital of the twentieth nome of Lower Egypt at the western entrance to the valley of Goshen was known as "the abode of Sopdu."[86] This pattern is of frequent occurrence. Not infrequent is also the reading of "the mansion of such-and-such a divinity," where the word for mansion[87] may designate a large house, a temple, or in older times even a town. Diospolis parva, modern Hôu, which preserves the ancient name, was simply known as "the mansion" or "the town." A surname of Xoïs (*Khasuu*) was "the mansion of the royalty of Rê‘,"[88] and that of Memphis "the mansion of the vital spirit of Ptaḥ."[89] "The town of the king's mansion"[90] was situated in the seventeenth nome of Upper Egypt as was "the mansion of the phoenix bird,"[91] etc.

The naming of Egypt's older capital of Memphis was rather incidental. Memphis was founded in historical times and was an enlargement of the old fortress called "the White Wall," to the south of which Pepy I of the Sixth Dynasty built a quarter where he fixed his residence and his near-by pyramid which he named *Men-nefer-Meryrê‘*, "the beauty of Meryrê‘ endures," and this became also the city's name. Later, however the name was abbreviated to *Men-nefer*, "the beauty endures." Pepy's successor Merenrê‘ built himself a pyramid and called it "(Merenrê‘'s) beauty

[84] *pr Ỉtm.* [85] *pr W'ḏy.t.* [86] *pr Śpdw.* [87] *ḥw.t.* [88] *ḥw.t nsy.t n R‘.*

[89] *ḥw.t k' Ptaḥ*, which many scholars believe to have given rise to the Greek rendering of Αἴγυπτος, Egypt. [90] *ḥw.t nsw.*

[91] *ḥw.t bnw*; "the mansion of the phoenix bird" may have been situated in the southern part of the eighteenth nome of Upper Egypt; see Gardiner, *op. cit.*, II, 107*.

appears gloriously," which caused the city of Memphis occasionally to go by the name of "the beauty appears gloriously."[92]

Frontier towns, as might be expected, did not share as a rule in the usual patterns of Egyptian toponomastic. Remaining for centuries outside of the Egyptian culture orb proper the city of Aswân (Syene) appears under a name which seems to indicate that it was at first merely a "trading-town"[93] where the Egyptians exchanged goods with the Nubian inhabitants of Wawat. Tanis,[94] which had become the capital of the fourteenth nome of Lower Egypt after the Twentieth Dynasty, was a town in which Rameses II took great interest, who, after its reconstruction, turned it into a fortified place and named it "the very strong castle." In Egyptian texts the name of Tanis appears in three various ways, all of which make it quite certain that it was originally a settlement of Semites. One reading presents us with *Sekhet Dja'*,[95] another with *Sekhet Dja'net*,[96] and a third drops the first element *Sekhet* and writes simply *Dja'net*. The variant readings of *Dja'* and *Dja'net* do in no way present any difficulty, but, as a matter of fact, rather testify clearly to a Semitic origin of the town's name. *Dja'* goes back to Semitic *ṣ'h*, with the meaning of "peragravit, peregrinatus est," while, on the other hand, *dja'net* is derived from the verb stem *ṣ'n*, "migravit (de nomadibus)." The city's name may thus be translated as "the town of the migrant (colonist or new-comer)." This would explain at the same time the earlier name with prefixation of *sekhet*, "field," i. e., "the migrant's field," a name which harkens back to a time when the Semitic new-comers still lived in tents prior to the establishment of the city itself.

Whereas the above given explanation of the name of Tanis is etymologically sound, this cannot be said without some misgiving of the explanation given to the name of the capital of the seventh nome of Lower Egypt, i. e., Metelis. Brugsch[97] considered its name to be of Greek origin, deriving it from μέτηλυς, "migrator, advena," but it might be asked why it was then not written thus instead of μέτηλις.

Without religious significance appear the names of a number of Egyptian towns where topographical or other factors entered

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[92] *ḥ'y nfr.* [93] *śwnw.*

[94] *ḏ'n.t*, Assyrian *Ṣa'nu*, Hebrew *Ṣo'an*, modern Ṣân el-Ḥagar.

[95] *śḫt ḏ'.* [96] *śḫt ḏ'n.t.* [97] Brugsch, *op. cit.*, p. 1290.

into play. Thus the town of *Kheni(t)*[98] at the north end of the quarries of Silsileh was simply called "the rowing place," because here the Nile was too swift and narrow, forcing the crews of sailing-vessels to employ their rudders. Crocodeilōnpolis, because it was situated on an island near Gebelên, bore the descriptive name of "the town of the river-island."[99] A name like that borne by the village or town of "My face is upon Amon"[100] is apparently due to its situation facing Karnak from the eastern bank of the Nile. As a new foundation reveals itself by its name the town of "the abode of the newly-cleared tract of *Isha*,"[101] located somewhere south of modern Ṭahṭa. And as a final example of the naming of a new colonizing or settlement project undertaken by Rameses III may be mentioned the town to which the Greeks applied assonantically the name of Natho. It has its origin in Egyptian *Na-t-ḥo*,[102] "those belonging to the mansion," that is, of Rameses III.

[98] *ḫny.* [99] *ỉw n ỉtrw.* [100] *ḥr.y ḥr Ỉmn.* [101] *pr nḫb n Ỉš'.*
[102] *n'y t' ḥw.t (R'-mśś ḥḳ' Ỉwnw).*

The Term *Prairie* in the United States

E. Wallace McMullen

True Generics

THE PURPOSE OF THIS ARTICLE is to discuss the application of the term *prairie* in the United States on the basis of current evidence of geographical distribution.[1] The information presented here is the result of a preliminary study of names containing the word *prairie* on 773 topographical maps published by the U. S. Geological Survey, the U. S. Army Map Service, the Mississippi River Commission, and the TVA, ranging in date from 1901 to 1955 and including some unpublished maps still in the proof stage. These 773 maps, which constitute all the maps of areas in the United States on which *prairie* is recorded, were made available to me by Dr. Meredith F. Burrill, to whom I am indebted for having suggested the project, for placing his own files at my disposal, and also for giving time and counsel to furthering this undertaking. I have consulted him on matters of technical interpretation, and, with his permission, am reproducing his map which shows the geographical distribution of *prairie* throughout the country.

The term *prairie* is used on topographical maps in all but fifteen states which include all the New England and Atlantic states (except New York) down to Georgia, and also West Virginia, Utah and Nevada. (Here I am referring to both true and false generics.) Thus, at present we have no map evidence that *prairie* generics are used in the states just referred to.[2] One reason is that the eastern

[1] With minor alterations read as a paper for the American Names Society meeting during the 1955 MLA convention in Chicago.

[2] On this subject the writer is checking at present with the Linguistic Atlas authorities; and he would welcome any information on *prairie* terms from anyone else.

Professor H. F. Raup of Kent State University has kindly furnished me with his list of prairies (both true and false generics) in the state of Ohio which, as he says, occur in earlier material as far back as 1841. None of Professor Raup's terms appeared on the current topographical maps, excepting one, Sunbeam Prairie

area is forested, with few spots of natural non-arboreal vegetation except the wetlands to which other terms are applied. However, probably everybody in America knows the word *prairie* itself.

According to Dr. Burrill *prairie* has much the same pattern of occurrence on the topographical maps as other French topographic expressions like *coulee*. Evidently *prairie* was carried into the Mississippi Valley by early French pioneers and on out the northwest and down the Pacific coast as far as northern California. But *prairie* seems to differ from *coulee* in extending east of the Mississippi Valley and down along the Gulf coast and into southern Florida.

There are 367 *named* prairies on the source maps, and 95 of these occur in Washington, more than in any other state. There are 66 in Oregon, 52 in California, one each in Indiana, New Mexico, and Ohio, and no true generics at all in twenty-one states. Incidentally, Illinois – which is called the Prairie State – has only nine. Perhaps this paucity of occurrence where we would expect the opposite is due to the human tendency not to specify the obvious. Dr. Burrill tells me there are comparatively few map examples of the term *valley* as a true generic in the Mississippi Valley area, probably, he believes, for the reason just given. Another explanation for the lack of named prairies in the Illinois region is that after agricultural settlement, prairies lost their original characteristics.

Although several different types of prairies are charted on the topographical maps, the impression one receives from this fact may very well be erroneous. This apparent variety may be explained as either a difference in investigators, or a change in condition of the terrain subsequent to field observation – that is, what may have looked dry to a person on foot, later on, after rainfall, might have photographed from the air as a lake. At any rate, for purposes of classification I divided the states into those whose prairies

(New Paris), and some of the false generics. However, I am indebted to him for his true generics, which follow: Big Spring Prairie, Freemans Prairie, Gahagans Prairie, Gehagan Prairie, Gerard Prairie, Gibsons Prairie, Hulls Prairie, Hull Prairie, Jennings Prairie, Johnston Prairie, Pickawillany Prairie, Liberty Prairie, Mud Creek Prairie, Pee Pee Prairie, Richie Prairie, Shanes Prairie, Tontogany Prairie, Twenty Seven Mile Prairie, Williams Prairie, and Sunbeam Prairie. Professor Raup mentions Belpre, a township in Ohio, the second element of which stems from the same Latin word as the original of *prairie*. Strictly speaking, though, a consideration of *-pre* does not fall within the limits of this article.

are recorded as dry, those with partly or wholly wet prairies, and those with both wet and dry prairies. Ohio, Illinois, Oklahoma, Mississippi, New Mexico, Arizona, South Dakota, Wyoming, Idaho and California are dry-prairie states. The saturated prairie states are Florida, Georgia, Indiana and North Dakota. Wisconsin, Minnesota, Missouri, Arkansas, Louisiana, Texas, Montana, Oregon,

MAP SHOWING THE LOCATION OF TOPOGRAPHICAL MAPS IN THE UNITED STATES ON WHICH *PRAIRIE* GENERICS WERE FOUND

Solid lines enclose true generics. Dotted lines enclose false generics. Crossed lines signify enclosed areas of nonoccurrence.

(Map drawn by Meredith F. Burrill; reproduced by permission)

and Washington seem to have both wet and dry prairies. But, as I said, these categories should not be too strictly applied, since a prairie is essentially a grassy open area usually moist or subject to occasional overflow.

According to the map evidence, prairies occur in or near water areas and also on poorly drained areas, in Florida; on the bottom lands of the upper Mississippi river, in the Illinois-Iowa region; on flat areas above *stream* level, from 5 to 20 feet in Louisiana, and somewhat higher in Illinois and the adjacent states; and on the terraces of the Spokane area, where they resemble mountain meadows.

One particularly puzzling type of prairie recurs on the maps of three states in what look like completely wooded areas. Though dense forests may not cover these spots, the presence of trees there is indicated on sixteen maps in Washington, three in Oregon and one in California.

A good number of prairie names illustrate some of the foreign influences on our culture. In this respect France has contributed the most, the French terms in *prairie* combinations being illustrated by Belle Prairie,[3] Prairie des Femmes, Grande Cote Prairie, Avoyelles Prairie, Prairie Ronde, Boistfort [?] Prairie, Latourelle Prairie, Mashel [?] Prairie, Prairie du Sac, Pepin [?] Prairie, Bayou Petite Prairie, BM Petite Prairie, Prairie de Butte, Prairie Mer Rouge, and Maumelle [?] Prairie.

Almost as many of the names come from American Indian, such as Skookum Prairie, Payne (name of an Indian chief in Florida) Prairie or Alachua Lake, Kanapaha Prairie, Chelatchie Prairie, and Swauk [?] Prairie. Perhaps here should also be included Indian Prairie and Indian Lake Prairie.

Spanish names occur in Canyon Springs Prairie, Peone [?] Prairie, and Sanchez Prairie.

Amsterdam Prairie, Alpha Prairie and Elos (Ancient Greek for "marsh") Prairie are the only examples in this material of Dutch and Greek influence, respectively.

Several prairies appear to be connected with the history of a region, such as Empire, Territory, Centennial, Courthouse, 91st Division, 13th Division, 4th Division, Old Pearl, Pitt Place, and Pe Ell (which is probably a brand name). Others seem to be linked with some incident or occasion like Christmas, Bark Shanty, Burnt Ranch, Lately, Lost, Lonesome, Bridge, Coffee Frost [?], Diamond Grove, Sunbeam, Cowskin, Happy, Bottle, Fingerboard and Tent Prairie.

A great number of prairies are probably named for persons, and make up by far the largest of the categories. This group[4] includes

> Washington, Payne (also known as Alachua Lake), Flannigan, Bailey, Bristow, Caldwell, Kit Price, Joes, Vasher, Garland, Earl,

[3] The geographical location of the prairie names is given at the end of the article.

[4] This particular list is arranged for the most part according to states. See the geographical listing at the end of the article.

Lindsley, Norwood, Touchstone, Kings, Boynton, Heustis, Dolason Hill, Thompson, Smith, Ford, Shelton, Hancorn, Barber, Johnson, Jones, Dunn, Gans, Moores, Harrow, Stevens, Eukers, Hancorne, Chadd, Luke, Sanchez, Gooski, Sturgis, Ross, May, Evans, Levys, Putnam, Goodson, Ashley, Priest, Hickman, Floyd Island, Carters, Durdin, Chase, Christie, Mizell, Rathdrum, String, Eden, Barnes, Rollison, Handley, Britton, Olivers, Burkhart, Spurgeon, Brock, Joys, Pools, Lanes, Swars, Tom Lay, Cooney, Yankee Bill, Jackson, Picket, Donegan Prairies (sic), Abbott, Hall, Smock[?], Walker, Camas, Jecter, Perkins, Jerome, Crane, Gray, Lytle, Whitten, Dayton, Marks, Gribble, Dickey, Howell, Elliott, Gibson, Major, Wilson, Gutherie, Pickett, Reynolds, Garden [?], Gilette, Peters, Caughorn, Hemphill, Hills, Crafts, Tarkington, Batson, Cobb, Wheelock, Paynes, Fords, Boistfort, Warner, German [?], Latourell [?], Lacamas, Drews, Layton, Ebeys, Chambers, Carstairs, Hawks, Little Chambers, Connells, Bachelor, Cash, Ahlstroms, Rooses, Mannys, Baker, Mima, Jolm, Moran, Frost [?]. Viblet (sic), Waunch, Ruth, Weir, Dalley, and Yelm Prairies.

Many American prairies are associated with animals, as illustrated by Bear, Beaver Creek, Buck, Bull, Calf Ranch, Cowskin, Dog, Dry Cow House, Eagle, Elk, Fawn, Fish, Fox, Goose, Grasshopper, Hog Ranch, Hogtown, Horse, Jackass, Pigeon, Wildhorse and Wolf Prairies.

Prairies having to do with elevation are called High, Counts Hill, Sidehill, Mound, Grand Mound, Four Mound, Ridge, Cagle Ridge, Summit, Big Summit and Little Summit Prairies.

Those prairies with modifying elements which designate various types of vegetation are Bee Gum, Brush, Brushy, Bush, Crabapple, Fern, Grass, Hawthorn, Indigo, Postoak, Thorn, Wheatland, Wild Rose and Wiregrass Prairies. Terms like Pine Prairie pose a problem, for prairies usually lack trees. Perhaps an open pine forest is located on such an area. Lone Pine Prairie is probably named for a solitary tree on the grounds, and Bald Prairie is probably so called from the lack of vegetation.

Only three of the examples refer to land surrounded by water, namely, Floyd Island Prairie, Pine Island Prairie and Little Pine Island Prairie.

Three prairies are named for streams – Beaver Creek, Forks, and Canyon Springs Prairies. The quality of water is indicated by Sweetwater Prairie.

Bodies of water are denoted by Payne Prairie which is also known as Alachua Lake, and the qualifying components of Lake, Dead Lake, Keith Lake, Spring Lake, and Pond Prairies. However, according to the maps Fish, Church, Mud and Hickman Prairies either are lakes or appear to be lakes. Gooski Prairie and Black Sink Prairie are also mapped as water with vegetation around the edges.

The shape of terrain is specified in Round, Flat, and Half Moon Prairies; and the character of the soil is denoted by the modifying portions of Sand, Gravel, Cinder, Iodine, Rock, Rocky, White Rock, Saline, Salt Licks, Mud, and Slate Prairies.

General and unusual expressions, or terms which do not easily lend themselves to analysis, include The Prairie, and Long, Big, Little, String, Racetrack, Blossom, Government, Grand, May, New, Bottle, Floating, Line (borderline [?]), North, and Smock Prairies. A few prairies are designated by terms of measurement, like Six Mile, Eightmile, and Nine Mile Prairies.

Probably the most significant and most interesting single characteristic of *prairie* – and, for that matter, all other topographic terms – stands out after an examination of the examples given above: namely, the great freedom with which it combines with a wide variety of expressions – foreign, historical, natural, and others.

Oddly enough, a connection between false generics and true generics is generally not shown on topographical maps. For example, on the same map where Horse Prairie Creek is recorded there is no sign whatsoever of a Horse Prairie. However, if there were more investigations of this type we would better understand some etymological details and other aspects of the linguistic behaviour of this body of terms than we do at present.

The study of *prairie* generics not only provides us with a good example of French influence on the current American vocabulary but also indicates the approximate geographical areas where that influence has been the greatest. Yet in that part of the country which we usually think of as the prairie region it is surprising to find very few prairies so called.

The prairies referred to, including identical forms, and the topographical maps on which they occur, are listed below:

Arizona:
- Garland Prairie (Flagstaff)
- Government Prairie (Flagstaff)

Arkansas:
- Earl Prairie (Booneville)
- Long Prairie (England)
- Lindsley Prairie (Fayetteville)
- Norwood Prairie (Fayetteville)
- Coffee Prairie (Fayetteville)
- Pine Prairie (Ingalle)
- Maumelle Prairie (Leachville)
- Grand Prairie (Lonoke)
- Touchstone Prairie (Rotan)
- Grand Prairie (Stuttgart)
- Long Prairie (Stuttgart)
- Pine Prairie (Wilmot)
- Brushy Prairie (Wilmot)
- Kings Prairie (Yellville)

California:
- Round Prairie (Blue Lake)
- Elk Prairie (Blue Lake)
- Fern Prairie (Blue Lake)
- Christmas Prairie (Blue Lake)
- High Prairie (Blue Lake)
- Boynton Prairie (Blue Lake)
- Heustis Prairie (Blue Lake)
- Lake Prairie (Blue Lake)
- Long Prairie (Blue Lake)
- Fawn Prairie (Blue Lake)
- Long Prairie (Bray)
- Pitt Place Prairie (Coyote Peak)
- Dolason Hill Prairie (Coyote Peak)
- Thompson Prairie (Coyote Peak)
- Smith Prairie (Coyote Peak)
- Bear Prairie (Coyote Peak)
- Sidehill Prairie (Coyote Peak)
- Big Prairie (Coyote Peak)
- Ford Prairie (Coyote Peak)
- Shelton Prairie (Coyote Peak)
- Cagle Ridge Prairie (Coyote Peak)
- Counts Hill Prairie (Coyote Peak)
- Childs Hill Prairie (Coyote Peak)
- Hancorn Prairie (Coyote Peak)
- Skookum (Coyote Peak)
- Barber Prairie (Coyote Peak)
- Johnson Prairie (Coyote Peak)
- Long Prairie (Coyote Peak)
- 100 Acre Prairie (Coyote Peak)
- Hog Ranch Prairie (Coyote Peak)
- Wiregrass Prairie (Coyote Peak)
- Burnt Ranch Prairie (Coyote Peak)
- Jones Prairie (Fortuna)
- Sandy Prairie (Fortuna)
- Lake Prairie (Hoopa)
- Fern Prairie (Hoopa)
- Dunn Prairie (Hoopa)
- Grasshopper Prairie (Hoopa)
- Iodine Prairie (Medicine Lake)
- High Prairie (Oregon House)
- Gans Prairie (Orick)
- Rock Prairie (Orleans)
- Moores Prairie (Scotia)
- Johnson Prairie (Scotia)
- Harrow Prairie (Scotia)
- Stevens Prairie (Tectah Creek)
- Eukers Prairie (Tectah Creek)
- Hancorne Prairie (Tectah Creek)
- Elk Prairie (Weott)
- Chadd Prairie (Weott)
- Horse Prairie (Weott)
- Luke Prairie (Weott)
- Johnson Prairie (Weott)
- Johnson Prairie (Willow Creek)

Florida:
- Payne Prairie or Alachua Lake (Arredondo)
- Kanapaha Prairie (Arredondo)
- Grass Prairie (Arredondo)

Hogtown Prairie (Arredondo)
Sanchez Prairie (Arredondo)
Indian Lake Prairie (Citra)
Gooski Prairie (Citra)
Black Sink Prairie (Citra)
Hawthorn Prairie (Citra)
Sturgis Prairie (Cotton Plant)
Ross Prairie (Dunnnellon SE)
May Prairie (Nobleton)
Spring Lake Prairie (Nobleton)
Eagle Prairie
(Okefenokee Slough)
Evans Prairie (Panasoffkee)
Levys Prairie (Putnam Hall)
Putnam Prairie (Putnam Hall)
Goodson Prairie (Putnam Hall)
Ashley Prairie (Putnam Hall)
Pine Island Prairie (Romeo)
Little Pine Island Prairie
(Romeo)
Dry Cow House Prairie (Romeo)
Priest Prairie (Williston)
Fish Prairie (Williston)
Church Prairie (Williston)
Mud Prairie (Williston)
Hickman Prairie (Williston)

Georgia:
Floyd Island Prairie (Folkston)
Carters Prairie (Folkston)
Durdin Prairie (Folkston)
Territory Prairie (Folkston)
Chase Prairie (Folkston)
Christie Prairie (Folkston)
Mizell Prairie (Folkston)
Mizell Prairie (Moniac)
Grand Prairie (Moniac)
Bee Gum Prairie (Moniac)

Idaho:
Kit Price Prairie (Cataldo)
Jackass Prairie (Cataldo)
Jackass Prairie
(Coeur d'Alene District)
Little Prairie (Craters of the
Moon National Monument)
Smith Prairie (Idaho City)
Smith Prairie (Mountain Home)
Eightmile Prairie (Rathdrum)
Rathdrum Prairie (Rathdrum)

Illinois:
Grand Cote Prairie (Coulterville)
Flat Prairie (Coulterville)
Lost Prairie (Coulterville)
Six Mile Prairie (Coulterville)
Belle Prairie (McLeansboro)
North Prairie (Nashville)
Ridge Prairie (O'Fallon)
Old Pearl Prairie (Pearl)
String Prairie (Roodhouse)

Indiana:
Fox Prairie (Noblesville)

Kansas:
Belle Prairie (Ness)

Louisiana:
Prairie de Femmes (Arnaudville)
Avoyelles Prairie (Marksville)
Prairie Ronde (Opelousas)
Bayou Petite Prairie (Odenburg)
The Prairie (Calvin S. W.)
Petite Prairie (Palmetto)
Little Prairie (Buckeye)
Vasher Prairie (Buckeye)
Long Prairie (Buckeye)
Big Prairie (Colfax)
Boeuf Prairie (Harrisonburg)
Racetrack Prairie (Logansport)
Gravel Prairie (Logansport)
Prairie de Butte (Naff)
Prairie Mer Rouge (Naff)

Minnesota:
Eden Prairie (Eden Prairie)

Mississippi:
Barnes Prairie (Jackson)
Bald Prairie (Jackson)

Belle Prairie (Mileston)
Bald Prairie (Morton)
Line Prairie (Morton)
Barnes Prairie (Pelahatchie)
Round Prairie (Pelahatchie)
Rollison Prairie (Pelahatchie)
The Prairie (Grand Bay)

Missouri:

Handley Prairie (Dederick)
Wheatland Prairie (Hermitage)
Round Prairie (Humansville)
Britton Prairie (Kahoka SE)
Nine Mile Prairie (Montgomery City)
Olivers Prairie (Neosho)
Diamond Grove Prairie (Neosho)
Burkhart Prairie (Neosho)
Spurgeon Prairie (Neosho)
Brock Prairie (Neosho)
Joys Prairie (Neosho)
Pools Prairie (Neosho)
White Rock Prairie (Noel)
Burkhart Prairie (Racine)
Lanes Prairie (Redbird)
Pond Prairie (Redbird)
Olivers Prairie (Ritchey)
Swars Prairie (Seneca, Mo.-Okla)
Grand Prairie (Kennet)

Montana:

Tom Lay Prairie (Bozeman)
Belle Prairie (Glendive)
Indian Prairie (Hamilton)
Lone Pine Prairie (Kintla Lakes)
Big Prairie (Kintla Lakes)
Round Prairie (Kintla Lakes)
Lonesome Prairie (Lonesome)
Big Prairie (Silvertip)
Little Indian Prairie (Thompson Falls)
Big Prairie (Thompson Falls)
Wolf Prairie (Thompson Lakes)

New Mexico:

Cooney Prairie (Alum Mountain)

North Dakota:

North Prairie (Sawyer NE)
New Prairie (Sawyer NE)

Ohio:

Sunbeam Prairie (New Paris)

Oklahoma:

Wildhorse Prairie (Bristow)
Yankee Bill Prairie (Wyandotte)
Sweetwater Prairie (Wyandotte)
Burkhart Prairie (Wyandotte)
Jackson Prairie (Wyandotte)
Swars Prairie (Wyandotte)
Cowskin Prairie (Wyandotte)
Courthouse Prairie (Wyandotte)
Picket Prairie (Kiefer)

Oregon:

Donegan Prairies (sic) (Abbott Butte)
Abbott Prairie (Abbott Butte)
Long Prairie (Bone Mountain)
Big Prairie (Bone Mountain)
Hall Prairie (Coquille)
Little Summit Prairie (Dayville)
Bull Prairie (Desolation Butte)
Bristow Prairie (Diamond Lake)
Cinder Prairie (Diamond Lake)
Thorn Prairie (Diamond Lake)
Happy Prairie (Diamond Lake)
Bridge Prairie (Diamond Lake)
Dog Prairie (Diamond Lake)
High Prairie (Diamond Lake)
Skookum Prairie (Diamond Lake)
Beaver Creek Prairie (Dufur)
Smock Prairie (Dufur)
Bottle Prairie (Dufur)
Horse Prairie (Dutchman Butte)
Walker Prairie (Dutchman Butte)

Jackass Prairie
(Dutchman Butte)
Walker Prairie (Estacada)
CamasPrairie(Euchre Mountain)
Elos Prairie (Euchre Mountain)
Jeeter Prairie
(Euchre Mountain)
Lost Prairie (Euchre Mountain)
Perkins Prairie (Galice)
Jerome Prairie (Grants Pass)
Threemile Prairie (Heceta Head)
Crane Prairie
(Ironside Mountain)
Tent Prairie (Langlois)
Calf Ranch Prairie (Langlois)
Big Summit Prairie
(Lookout Mountain)
Indian Prairie
(Lookout Mountain)
GrayPrairie (Lookout Mountain)
Lytle Prairie
(Lookout Mountain)
Long Prairie (Maiden Peak)
Indigo Prairie (Marial)
Whitten Prairie (Marial)
Dayton Prairie (McMinnville)
Marks Prairie (Molalla)
Gribble Prairie (Molalla)
Dickey Prairie (Molalla)
Howell Prairie (Mt. Angel)
French Prairie (Mt. Angel)
Elliott Prairie (Mt. Angel)
Gibson Prairie (Mt. Hood)
Crane Prairie (Mt. Hood)
Camas Prairie (Mt. Hood)
Pigeon Prairies (Mt. Jefferson)
Horse Prairie (Post)
Round Prairie (Roseburg)
Round Prairie (Roseburg)
Indian Prairie (Snow Peak)
Fingerboard Prairie
(Three Sisters)
Major Prairie (Waldo Lake)
High Prairie (Waldo Lake)
Crabapple Prairie (Waldo Lake)
Sand Prairie (Waldo Lake)
Joes Prairie (Waldo Lake)
Wilson Prairie (Kimberly)
Brush Prairie (Portland)
Floating Prairie (Richmond)
Long Prairie (Spray)
Gutherie Prairie (Spray)
Pickett Prairie (Tiller)
Rocky Prairie (Cape Ferrelo)
Wild Horse Prairie
(*Collier Butte)
High Prairie (*Collier Butte)
Lately Prairie (*Collier Butte)
Jerome Prairie (*Grants Pass)
Bark Shanty Prairie
(*Port Orford)
Salt Lick Prairie (*Powers)
Calf Ranch Prairie (*Powers)
Flannigan Prairie (*Powers)
Slim Prairie (Diamond Lake)

South Dakota:
Centennial Prairie (Deadwood)
Slate Prairie (Deadwood)
Reynolds Prairie (Deadwood)
Garden Prairie (Ferney)
Gilette Prairie (Harney Peak)
Centennial Prairie (Spearfish)
Centennial Prairie (Sturgis)

Texas:
Peters Prairie (Annona)
Caughorn Prairie (Bassett)
Little Prairie (Bassett)
Hemphill Prairie (Bastrop)
Hills Prairie (Bastrop)
Crafts Prairie (Bastrop)
Saline Prairie (Bullard)
Round Prairie (Fauna)
Blossom Prairie (Hungerford)
Blossom Prairie (Kendleton)

* signifies an unpublished map.

Tarkington Prairie (Liberty)
Lower Prairie (Liberty)
Dayton Prairie (Liberty)
Batson Prairie (Liberty)
Postoak Prairie (Montague)
Cobb Prairie (Wheelock)
Wheelock Prairie (Wheelock)
Paynes Prairie (Wheelock)
Prairie (*Bessmay)
Batiste Prairie (*Daisetta)
Mayhaw Prairie (*Daisetta)
Batson Prairie (*Daisetta)
Sam's Prairie (*Daisetta)
Stockpen Prairie (*Daisetta)
Blossom Prairie (Kendleton)
Crafts Prairie (Smithville)

Washington:
Fords Prairie (Adna)
Boistfort Prairie (Adna)
Indian Prairie (Airway Heights)
Warner Prairie (Alger)
German Prairie (Alger)
Latourell Prairie (Bridal Veil)
Smith Prairie (Camano)
Bear Prairie (Camas)
Fern Prairie (Camas)
Tyee Prairie (Lake Pleasant)
Caldwell Prairie (Mount Adams)
McEwen Prairie (Potlach)
Mansford Prairie (Stilaguamish)
Lacamas Prairie (Castle Rock)
Cowlitz Prairie (Castle Rock)
Drews Prairie (Castle Rock)
Layton Prairie (Castle Rock)
Grand Prairie (Castle Rock)
Sallal Prairie (Cedar Lake)
Four Mound Prairie (Clayton)
Wild Rose Prairie (Clayton)
Michigan Prairie (Connell)
Smith Prairie (Coupeville)
Ebeys Prairie (Coupeville)
Indian Prairie (Deep Creek)
Wild Rose Prairie (Deer Park)
Half Moon Prairie (Deer Park)
Fivemile Prairie (Deer Park)
Pleasant Prairie (Deer Park)
Peone Prairie (Deer Park)
Chambers Prairie (East Olympia)
Goose Prairie (Elma)
Carstairs Prairie (Elma)
Buck Prairie (Elma)
Horse Prairie (Elma)
Horse Prairie (Elma)
Forks Prairie (Forks)
91st Division Prairie (Fort Lewis)
Pleasant Prairie (Greenacres)
South Prairie (Hood River)
Hawks Prairie (Lacey)
Little Chambers Prairie (Lacey)
Fern Prairie (Lackamas Creek)
Smith Prairie (Lake Lawrence)
Rocky Prairie (Maytown)
Bush Prairie (Maytown)
Bush Prairie (Olympia)
Hawks Prairie (Olympia)
Little Chambers Prairie (Olympia)
Chambers Prairie (Olympia)
Tyee Prairie (Lake Pleasant)
Connells Prairie (Lake Tapps)
Quillayute Prairie (La Push)
Little Prairie (La Push)
Bachelor Prairie (Lincoln)
Ford Prairie (Malone)
Indian Prairie (Medical Lake)
Caldwell Prairie (Mount Adams)
Goose Prairie (Mt. Aix)
Cash Prairie (Mt. Aix)
Swauk Prairie (Mt. Stuart)
Mashel Prairie (Ohop Valley)
Alpha Prairie (Onalaska)
Cowlitz Prairie (Onalaska)
Ahlstroms Prairie (Ozette Lake)
Rooses Prairie (Ozette Lake)

Mannys Prairie (Ozette Lake)
Pe Ell Prairie (Pe Ell)
Elk Prairie (Pe Ell)
Grand Mound Prairie (Rochester)
Baker Prairie (Rochester)
Mima Prairie (Rochester)
Jolm Prairie (Shelton)
Thirteenth Division Prairie (Spanaway)
Fourth Division Prairie (Spanaway)
Orchard Prairie (Spokane NE)
Pleasant Prairie (Spokane NE)
Fivemile Prairie (Spokane NW)
Moran Prairie (Spokane SE)
Moran Prairie (Spokane SW)
Moran Prairie (Spokane)
Fivemile Prairie (Spokane)
Orchard Prairie (Spokane)
Pleasant Prairie (Spokane)
Summit Prairie (Steamboat Mountain)
Rock Prairie (Tenino)
Frost Prairie (Tenino)
Viblet (sic) Prairie (Tenino)
Mound Prairie (Tenino)
Bush Prairie (Tenino)
Rocky Prairie (Tenino)
Violet Prairie (Tenino SW)
Waunch Prairie (Tenino SW)
Ruth Prairie (Vail)
Weir Prairie (Weir)
Dalley Prairie (Wickersham)
Chelatchie Prairie (Yacolt)
Yelm Prairie (Yelm)
Ruth Prairie (Yelm)
Weir Prairie (Yelm)
Smith Prairie (Yelm)

Wisconsin:

Dead Lake Prairie (Arkansaw)
Prairie du Sac (Blue Mounds)
Sand Prairie (Boscobel)
Amsterdam Prairie (Galesville)
Decorah Prairie (Galesville)
Round Prairie (Ripon)
Pepin Prairie (Wabasha)
Dead Lake Prairie (Arkansaw)

Wyoming:

Walker Prairie (Dayton)
Canyon Springs Prairie (Sundance)

False Generics

PRAIRIE OCCURS AS A FALSE GENERIC approximately three times as often as a true generic, yet no more than thirty examples of corresponding pairs of these two classes of terms were found on identical maps, as illustrated by Pine Prairie and Pine Prairie Bay (*i. e.*, bayhead), both on the Ingalls, Arkansas, map, and Sand Prairie (true generic) and Sand Prairie the town (Boscobel, Wisconsin). Nevertheless, in my opinion, most of the false generics discussed below probably were originally connected with correspond-

ing true generics. It seems to me that where there is a Prairie View School there should be – or have been – an actual prairie visible from the site of the building; and terms like Prairie Church, High Prairie Church, Prairie Rest Church, Prairie Home, Prairie Home School, and Prairie City seem to strengthen such a conclusion. However, in the vast majority of such instances the evidence is simply lacking.

The names of American schools containing the term *prairie*, totaling 413, make up by far the largest single category of false generics. Prairie School itself occurs 35 times; and the same combination preceded by a modifying element, as in Bluff Prairie School, Pleasant Prairie School, Pretty Prairie School, Sandy Prairie School, Lost Prairie School, Bottom Prairie School, Garden Prairie School, Sauk Prairie School, Maine Prairie School, Brush Prairie School, Liberty Prairie School, and Sand Prairie School, totaled 189. There are 188 instances of terms on the model of Prairie College School, such as Prairie View School, Prairie Queen School, Prairie Flower School, Prairie Lawn School, Prairie Center School, Prairiedale School, Prairie Hill School, Prairie Dell School, Prairie Creek School, Prairie Dog School, Prairie Pride School, and Prairie Belle School. Some of the schools have been abandoned, but their names are preserved on the maps: *e. g.*, Prairie School, High Prairie School, Prairie Flower School, Prairie Grove School and Layton Prairie School.

Prairie also occurs 113 times in the names of townships, the second largest category of false generics. Included here are the simple forms Prairie and La Prairie, and terms with preceding modifiers like Vine Prairie, Lick Prairie, Erin Prairie, Boeuf Prairie, Nine Mile Prairie, Sauk Prairie, Lost Prairie, Pine Prairie, and those forms with the *prairie* elements coming first, such as Prairie Grove, Prairieton, Prairieville, Prairie Creek, Prairie du Chien and Prairie du Long.

Fifty-four towns are named for prairies, either in isolated form or in collocation: for example, Prairie (twice), La Prairie, Prairieton, Prairie View (twice), Prairieville, Prairietown, Prairie City, Prairie Center, Prairie Lea, Prairie Depot, Prairie du Chien, Grand Prairie, Star Prairie, Sand Prairie, East Prairie, West Prairie, Hams Prairie, and Joy Prairie. The names of hamlets and localities like Prairie, String Prairie, and Empire Prairie might be added here.

The names of 73 churches in the United States make some use of the term *prairie*. There are three Prairie Churches; twenty-one examples of prairie-plus-name-plus-church, such as Prairie Rest Church, Prairie Creek Church, and Prairie Dell Church; and thirty-six occurrences of the modifier-prairie-church type, like High Prairie Church, Pleasant Prairie Church, Oswego Prairie Church, and Oak Prairie Church.

Prairie combines with the term *cemetery* twenty-five times. Eighteen of the examples follow the pattern of French Prairie Cemetery, Pink Prairie Cemetery, Pleasant Prairie Cemetery and Mound Prairie Cemetery. There are seven occurrences of the Prairie Home Cemetery type, including Prairie Church Cemetery, Prairie Grove Cemetery, Prairie Lake Cemetery, and Prairieville Cemetery.

Of all the collocations designating natural topographic features, the term which combines most frequently with *prairie* is *creek*, the compounds totaling 153. The expression *prairie creek* is found 98 times. Included in the modifier-prairie-creek type are Lake Prairie Creek, Little Prairie Creek, Muddy Prairie Creek, and the curious Dog Prairie Creek, Horse Prairie Creek and Halfway Prairie Creek. The prairie-name-creek form is illustrated by Prairie Cypress Creek and Prairie du Long Creek.

Among the other topographic false generics are the following, which enter into collocation with *prairie* itself as the first element (specific examples being given in the reference list at the end of the article): bayou (13 times), bottom, branch (25), brook, fork, hill (9), hollow (14), island, lake (22; see below), mountain (8), outlet, peak, pond, rapids, reef, ridge, river (6), run (6), slough, spring, valley, and the geological term Little Prairie Aa Flow (in the Craters of the Moon National Monument, Idaho). One of the most puzzling of these terms is *lake*: sometimes it is an actual lake (Chetek, Wis., and Barlow, Ky.); it appears on one map as wetland in the shape of a horseshoe (Henrico, Ark.); and again it seems to be a lake surrounded by wetland (Caroga Lake, New Mexico), or a lake adjoining wetland (Cohasset East, Minn.) – in the last instance it is questionable just how much is prairie and how much is lake. Examples of other *prairie* combinations with other topographic terms are Pine Prairie Bay (i. e., bayhead), Two Prairie Bayou, Hill Prairie Church, Belle Prairie Cut-Off, Prairie Dell Dam, Prairie Flower Draw, Harrell Prairie Hill, Prairie Run Hollow,

Prairie Lake Hollow, Mount Prairie Hollow, Flat Prairie Island, Vine Prairie Lake, Indian Prairie Lake, Lost Prairie Lake, Eightmile Prairie Mountain, First Prairie Mountain, Second Prairie Mountain, Mountain Prairie Church, Prairie Dell Pond, Prairie Rapids Church, Little Prairie Ridge, Muddy Prairie Run, Maine Prairie Slough, Round Prairie Spring, Prairie Valley School and Prairie Valley Church.

The following cultural terms form compounds with *prairie*, each expression functioning as the second element: -(s)burg, camp, center, chapel (6), city, depot, ditch (10), farm, home, pipe line, road, -ton, top, and -ville. Other compounds of the same general group are Indian Prairie Canal, Prairie Creek Ditch, Shaker Prairie Ditch, Cowlitz Prairie Grange, South Prairie Lookout, Prairie Center Mission, Burnt Prairie Post Office, Eden Prairie Post Office, Prairie View Post Office, Crane Prairie Reservoir, Smith Prairie Road, and Maine Prairie (Site) (sic.). There seem to be only two counties in the United States which are named *Prairie*, one in Arkansas and the other in Montana.

Direct French influence is illustrated by the forms Prairie du Long (township), Prairie du Rocher (town, and township), Prairie du Ronde School, Prairie du Ronde (township), La Prairie (occurring twice as a town), and the well-known Prairie du Chien.

The following terms are more complicated in form than the preceding illustrations of false generics: Connels Prairie Battle Monument; Lower Brice Prairie School; Crane Prairie Guard Station, and Camas Prairie Ranger Station (there being six similar stations); Pine Prairie Oil Field; Prairie Mountain Spring Branch; Prairie Lake Heights School; Prairie Farm Heights School; East, and West, Prairie Grove Schools; Swars Prairie Church of Christ; Swars Prairie Baptist Church; West Fire Prairie Creek; North Fork Prairie Dog Creek; Prairie Creek Redwoods State Park; Green Prairie Fish Lake; Rail Prairie Town Hall; and Twin-Crane Prairie Trail.

According to the map evidence discussed above, French influence on the American vocabulary was heaviest in the Mississippi Valley area, from which it apparently branched principally to the Pacific Northwest, the eastern part of the North Central states and also to the southeastern Gulf region. As might be expected, the twenty-

four states which have true *prairie* generics also have false generics. Among this particular group Illinois has more false generics than any other state, 212 in number, and thereby justifies its nickname as the "Prairie State" even if it cannot do so on the basis of the number of its true generics. Missouri has the second largest number of false generics, 173. Of the nine other states in which only false generics are found, Colorado has 5, Nebraska 21, Iowa 26, Michigan 16, Tennessee 5, Alabama 4; and perhaps Kentucky, Pennsylvania, and New York – having only one false generic each – could more accurately be called the fringe states. At any rate, the term *prairie* is used in designating places and topographic features in the greater portion of the country. Therefore, when the early French explorers originated *prairie* generics, they made a significant contribution to the American language.

The false generics referred to and the topographical maps on which they occur are as follows: (* indicates an unpublished map.)

False Generics vs. True Generics

Pine Prairie Bay and Pine Prairie (Ingalls, Ark.)
Sand Prairie (Boscobel, Wisconsin)
Prairie View School Rapid City, 1 SE, S. D.)
Prairie Church (Marion, Ill.)
High Prairie Church (Niangua, Mo.)
Prairie Rest Church (Pelahatchie, Miss.)
Prairie Home (Dalton City, Ill.)
Prairie Home School (Kearney, Mo.)
Prairie City (Papinsville, Mo.)

Schools

Prairie School (Gillett, Ark.)
Bluff Prairie School (Weott,Cal.)
Pleasant Prairie School (Fort Totten, N. Dak.)
Pretty Prairie School (Mechanicsburg, Ohio)
Sandy Prairie School (Gay Hill, Texas)
Lost Prairie School (Palestine, Texas)
Bottom Prairie School (Mt. Sterling, Ill.)
Garden Prairie School (Fulton, Mo.)
Sauk Prairie School (Norma, N. Dak.)
Maine Prairie School (Dozier, Cal.)
Brush Prairie School (West Frankfort, Ill.)
Liberty Prairie School (Edwardsville, Ill.)
Sand Prairie School (Rockford, Ill.)
Prairie College School (Pana, Ill. (5))
Prairie View School (Hamburg, Wis.)
Prairie Queen School (Red Lake Falls, Minn.)

Prairie Flower School (Silex,Mo.)
Prairie Lawn School (Delan, Ill.)
Prairie Center School (Clinton,Ill
Prairie Center School
(Clinton, Ill.)
Prairiedale School, (Elgin, Ill.)
*Prairie Hill School
(Nashville, Ill.)
Prairie Dell School
Cissna Park, Ill.)
Prairie Creek School
(Mackinaw, Ill.)
Prairie Dog School
(McDonald, Kans.)
Prairie Pride School
(Ferney, S. Dak.)
Prairie Belle School
(Pukwana, S. Dak.)
(Abandoned:)
Prairie School (Utica, Mo.)
High Prairie School
California, North, Mo.)
Prairie Flower School
(Winterset, Iowa)
Prairie Grove School
(California South, Mo.)
Layton Prairie School
Castle Rock, Wash.)

Townships

Prairie (Booneville, Ark.)
La Prairie (Brentford, S.Dak.(3))
Vine Prairie
(Winslow, Ark.-Okla.)
Lick Prairie,
(Mt. Carmel, Ill.-Ind.)
Erin Prairie (Deer Park, Wis.)
Boeuf Prairie
(Ft. Necessity, La.)
Nine Mile Prairie (Fulton, Mo.)
Sauk Prairie (Tolley, N. Dak.)
Lost Prairie (Fulton, Ark.)
Pine Prairie (Turkey Creek, La.)
Prairie Grove
(Winslow, Ark.-Okla.)
*Prairieton (Pimento, Ind.)
Prairieville (Nebo, Mo.)
*Prairie Creek (Pimento, Ind.)
Prairie du Chien (Waukon, Wis.)
Prairie du Long, (Baldwin, Ill.)

Towns:

Prairie (Ash Fork, Arizona)
Prairie (Wickersham, Wash.)
La Prairie (Camp Point, Ill.)
*Prairieton (Pimento, Ind.)
Prairie View
(Magazine, Mt., Ark. (2))
Prairieville (Hastings, Mich.)
Prairietown (Edwardsville, Ill.)
Prairie City (Avon, Ill. (2))
Prairie Center (Hazen, Ark. (2))
Prairie Lea (San Marcos, Tex.)
Prairie Depot (Elmore, Ohio)
Prairie du Chien
(Prairie du Chien, Wis.)
Grand Prairie (Dallas, Tex.)
Star Prairie
(New Richmond, Wis.)
Sand Prairie (Boscobel, Wis.)
East Prairie (Charleston, Mo.)
West Prairie (Ferryville, Wis.)
Hams Prairie (Fulton, Mo.)
Joy Prairie (Arenzville, Ill.)
Prairie (Baldwin, Ill.)
String Prairie (Flatonia, Tex.)
Empire Prairie (Stanberry, Mo.)

Churches:

Prairie Church (Marion, Ill.)
Prairie Rest Church
(Pelahatchie, Miss.)
*Prairie Creek Church
(Pimento, Ind.)
Prairie Dell Church
(Watseka, Ill. (2))

High Prairie Church
(Niangua, Mo.)
Pleasant Prairie Church
(Rush City, Wis.)
Oswego Prairie Church
(Aurora South, Ill.)
Oak Prairie Church (Hazen, Ark.)

Cemeteries:

French Prairie Cemetery
(Ione, Ark.)
Pink Prairie Cemetery (Erie..Ill.)
Pleasant Prairie Cemetery
(Bates City, Mo.)
Mound Prairie Cemetery
(Hudson, Minn.)
Prairie Home Cemetery
(Topeka, Kans.)
Prairie Church Cemetery
(Kahoka, Mo.)
Prairie Grove Cemetery
(Utica, N. Y.)
Prairie Lake Cemetery
Chetek, Wis.)
Prairieville Cemetery
(Sterling, Ill.)

Creeks:

Prairie Creek (Caddo, Ala.)
Lake Prairie Creek
(Blue Lake, Cal.)
Little Prairie Creek (Slagle, La.)
Muddy Prairie Creek
(Lancaster, Ohio)
Dog Prairie Creek
(Diamond Lake, Oregon)
Horse Prairie Creek
Cape Ferrelo, Oregon)
Halfway Prairie Creek
(Cross Plains, Wis.)
Prairie Cypress Creek
(Indian Bay, Ark.)
Prairie du Long Creek
(Waterloo, Ill.)

Other Topographic Terms:

Prairie Bayou (Hazen, Ark.)
Prairie Bottom (Cherokee, Ala.)
Prairie Branch (Alma, Ark.(15))
Prairie Brook
(Bessemer Iron District, Ala.)
Prairie Fork (San Antonio, Cal.)
Prairie Hill
(Euchre Mt., Oregon (2))
Prairie Hollow (Topaz, Mo.)
Prairie Island
(Felsenthal, Ark.-La. (4))
Prairie Lake
(Rich Hill, Mo. (intermittent))
Prairie Mountain
(Ute Peak, Colo. (4))
Prairie Outlet (Greenville,Ohio)
Prairie Peak (Olmstead,Ark.(2))
Prairie Ponds (Holley, Fla.)
Prairie Rapids
Prairie Reef (Silvertip, Mont.)
Prairie Ridge
Prairie River
Cohasset East, Minn. (5)
Prairie Run (Oil City, Pa. (5)
Prairie Slough
Prairie Spring
Carthage N. E., New Mex.)
Prairie Valley (Waco, Tex.)
Little Prairie Aa Flow (Craters
of the Moon National
Monument)
Prairie Lake (Chetek, Wis.)
Prairie Lake (Barlow, Ky.)
Prairie Lake (Henrico, Ark.)
Prairie Lake
Caroga Lake, New Mex.)
Prairie Lake
(Cohasset East, Minn.)

Twomile Prairie Lake
(Inverness N. E., Fla.)
Weekiwachee Prairie Lake
(Port Richey, Fla.)
Squirrel Prairie Lake
(Masaryktown, Fla.)
*Pine Prairie Bay (bayhead)
(Ingalls, Ark.)
Hill Prairie Church
(Bastrop, Tex.)
Belle Prairie Cut-Off
(Mileston, Miss.)
Prairie Dell Dam
(Tomahawk, Wis.)
Prairie Flower Draw
(Crows Landing, Cal.)
Harrell PrairieHill (Forest,Miss.)
PrairieRun Hollow (Monett,Mo.)
Prairie Lake Hollow
(Long Lane, Mo.)
Mount Prairie Hollow
(Montier, Mo.)
Flat Prairie Island (Grand Lake
East N. W., La.)
Vine Prairie Lake
(Mulberry, Ark. (5))
Indian Prairie Lake
(Snow Peak, Oregon)
Lost Prairie Lake
Palestine, Tex.)
Eightmile Prairie Mountain
(Port Orford, Oregon)
First Prairie Mountain
(Port Orford, Oregon)
Second Prairie Mountain
(Port Orford, Oregon)
Mountain Prairie Church
(Mt. Sterling, Ill.)
Prairie Dell Pond
(Tomahawk, Wis.)
Prairie Rapids Church
(McCord, Wis.)
Little Prairie Ridge
Pecan Island, La.)
Muddy Prairie Run
(Lancaster, Ohio)
Maine Prairie Slough
(Dozier, Cal.)
Round Prairie Spring
(Saddle Butte, Wash.)
Prairie Valley School
(Hermitage, Miss.)
Prairie Valley Church
(Gallatin, Mo.)

Cultural Terms:

Prairiesburg (Farley, Iowa)
Prairie Camp (Lowell, Oregon)
Prairie Center
(Coupeville, Wash.)
Prairie Chapel (Kansas, Ill.)
Prairie City (Papinsville, Mo.)
Prairie Depot (Elmore, Ohio)
Prairie Ditch (Delphos, Ohio)
Prairie Farm
(St. Charles, Mich. (5))
Prairie Home (Dalton City, Ill.)
Prairie Pipe Line (Buckner, Mo.)
Prairie Road (Wheeling, Ill.)
Prairieton (Pimento, Ind.)
Prairie Top
(Salinas Peak, New Mex.)
Prairieville
(Denham Springs, La.)
Indian Prairie Canal (Basinger
S. W. and N. W., Fla.)
Prairie Creek Ditch (Puxico,Mo.)
Shaker Prairie Ditch
(Oaktown, Ind.-Ill.)
Cowlitz Prairie Grange
(Castle Rock, Wash.)
South Prairie Lookout
(Cedar Lake, Wash.)

Prairie Center Mission
(Blessing, Tex.)
Burnt Prairie Post Office
(Engield, Ill.)
Eden Prairie Post Office
(Minneapolis, Minn.)
Prairie View Post Office
(Hempstead, Tex.)
Crane Prairie Reservoir
(Maiden Peak, Oregon)
Smith Prairie Road
(Lake Lawrence, Wash.)
Maine Prairie (Site), (sic)
(Dozier, Cal.)

Direct French Influence:

Prairie du Long (New Athens, Ill.)
Prairie du Rocher
(Renault, Ill.-Mo.)
Prairie du Ronde School
(Opelousas, La. (2))
Prairie du Ronde
(Schoolcraft, Mich.)
La Prairie (Shopiere, Wis. (2))
Prairie du Chien
(Prairie du Chien, Wis.)

Complicated Terms:

Connels Prairie Battle Monument, (Lake Tapps, Wash.)
Lower Brice Prairie School
(La Crescent, Va.)
Crane Prairie Guard Station
(Maiden Peak, Oreg.)
Camas Prairie Ranger Station,
(Mt. Jefferson, Oregon)
Pine Prairie Oil Field
(Turkey Creek, La.)
Prairie Mountain Spring Branch
(Llano, Tex.)
Prairie Lake Heights School
(Barron, Wis.)
Prairie Farm Heights School
(Downing, Wis.)
East, and West, Prairie Grove Schools (Sweet Springs, Mo.)
Swars Prairie Church of Christ
(Seneca, Mo.-Okla.)
Swars Prairie Baptist Church
(Seneca, Mo.-Okla.)
West Fire Prairie Creek
(Blue Springs, Mo.)
North Fork Prairie Dog Creek
(Achilles, Kans.)
Prairie Creek Redwoods State Park (Orick, Cal.)
Green Prairie Fish Lake
(Belle Prairie, Minn.)
Rail Prairie Town Hall
(Belle Prairie, Minn.)
Twin-Crane Prairie Trail
(Maiden Peak, Oregon)

Names in Everyday Speach

Margaret M. Bryant

MANY NAMES OF PEOPLE AND PLACES have found their way into our everyday language. Some became so popular that they are no longer capitalized, as in the case of *china*, referring to a ceramic ware originally produced in China; of one of the most common words in this industrial age, *sandwich*, named for no less a personage than John Montagu, the Fourth Earl of Sandwich, who enjoyed this type of snack in the eighteenth century; of the names of measuring units in electricity: *ampere* from the French scientist, A. M. Ampere, *watt* from James Watt, the Scottish scientist, and *ohm* from the German electrician G. S. Ohm; of a very useful word *bloomers*, named for Mrs. Amelia Bloomer of New York State, who could not have imagined as she cut her new type of costume that it would immortalize the surname of her husband; of *boycott* referring to Captain Boycott, a land agent in Ireland so treated in 1880; of *lynch* from *Lynch's law*, the law being named after the author, Captain William Lynch (1742–1820) of Virginia.

These names trace their derivation to various sources. Some are found in our literature; some in our history books; some in our comics; some on the stage; some in the laboratories; some in the law courts or legislative bodies; some in our songs and stories. It is hard to know when a word will catch the fancy of the public or find an important niche in the life of the people.

From the classics we have inherited many names which we constantly employ, among them *Venus*, the goddess of love and beauty, used to refer to a very beautiful woman; *Minerva*, the goddess of wisdom, employed to designate a woman of great wisdom or learning; *Adonis*, the symbol of masculine beauty, applied, often ironically, to a handsome young man; *Atlas*, a giant compelled to support the heavens on his shoulders in Greek legend, now used to refer to one who carries or supports a heavy burden, but more often to a bound collection of maps because of the fact that the

Flemish geographer Mercator (Gerhard Kremer) (1512–1594) placed the figure of Atlas with the world on his back on the title page of his sixteenth century collection of maps; *Hercules*, the symbol of strenght, applied to any large, strong man; the *Gordian knot*, more often in the expression "to cut the Gordian knot," meaning "to solve an intricate, difficult problem by direct action, perhaps by a single decisive stroke." The *Gordian knot* derived its name, according to the Greek legend, from a knot tied by King Gordius of Phrygia, which an oracle prophesied would be unfastened only by the future ruler of the East. Alexander the Great heard the prophecy and said that he would perform the task and at once cut the knot with his sword, thereby solving the perplexing problem.

The Bible, both the *Old* and the *New Testament*, has likewise contributed many names to our language, among them *doubting Thomas*, after the apostle Thomas, who doubted the resurrection of Jesus (*John* 20:24–29) and had to have proof. Another apostle who is known to everyone is Judas, who betrayed Jesus for thirty pieces of silver (*Matthew* 26:14–25; 47–50). Today the name *Judas* is applied to any one who betrays a friend.

A well-known Biblical character is Job, the personification of poverty and patience, based on the story in the book by that name, which tells dramatically of the patriarch whom the Lord gave Satan permission to test. His wealth disappeared, his children died, and he was afflicted with boils, but he remained true to God. Today we hear the proverbial comparison "poor as Job's turkey," in alluding to the poverty of someone, or speak of *Job's comforter* in referring to one who intends to sympathize with a person in sorrow but tells him that he brought it on himself and thereby adds weight to the person's grief.

Solomon, the wisest and most magnificent of the kings of Israel, dating back to the tenth century B. C., did not fail to establish himself in the language. In speaking of the wisdom of someone, a person inevitably employs the comparison "as wise as Solomon."

Likewise, the Queen of Sheba who was entertained by Solomon (1 *Kings* 10) has been remembered. A woman or girl who is dressed so as to attract attention is often referred to as the *Queen of Sheba* or compared to her.

A very early patriarch, one who lived before the Flood, one who has continued to live in our language is Methusaleh, known for his

age. According to *Genesis* 5:27, he lived "nine hundred sixty and nine years: and he died." Today when one refers to the long life of someone or something one often employs the proverbial comparison "as old as Methusaleh" or calls a person "a regular Methusaleh."

It may not be wisdom or age that determines immortality in the language but wickedness as in the case of Jezebel, the wife of Ahab, king of Israel (I *Kings* 16:31; 21:25; II *Kings* 9:30–37), whose name is now employed to refer to any woman who is shameless and wicked. One may also hear "a painted Jezebel" referring to someone wearing too much rouge, for Jezebel also painted her face.

There are also many other types of sources. Take, for instance, *Annie Oakley*, named for Phoebe Annie Oakley Mozee (1860–1926), a markswoman in Buffalo Bill's troupe who astounded audiences by throwing a playing card into the air and then shooting it full of holes before it could land on the ground. Those who saw the performance began to call any punched ticket an "Annie Oakley" and soon *Annie Oakley* meant "any complimentary ticket or pass."

Annie Oakley is still capitalized but not so with *merry-andrew*, " a buffoon, jester, or clown," which is a compound of *merry* and the given name *Andrew*, originally supposed to be said, according to Brewer's *Dictionary of Phrase and Fable*, by Thomas Hearne (1678–1735) in referring to Andrew Boorde (1480–1549), a reputed author of jest books and an eccentric character who served as physician to Henry VIII. It should, likewise, be pointed out that in early English plays Andrew was a common name for a manservant as Abigail was for a waiting-woman. Matthew Prior (1664-1721) also wrote a poem on *Merry Andrew*. Whatever the source, the common noun *merry-andrew* has taken its place in the language.

From American literature we may mention a few. Washington Irving gave us *Rip Van Winkle*, when he published his story by that name in the *Sketch-Book* in 1819. The ne'er-do-well henpecked husband who slept for twenty years and awoke to find everything changed appealed to all who heard of him. The story was successfully dramatized and Rip was one of the outstanding roles of the actor Joseph Jefferson. Similarly, in 1920 Percy Mac Kaye wrote the libretto and Reginald de Koven composed the music for a folk opera. All of these presentations have helped to establish *Rip Van Winkle* in the language, generally referring to some one

who has been out of things or to some one who is unaware of what is going on.

Likewise, the awkward, gawky, timorous country school teacher, Ichabod Crane, created by Irving in the *Legend of Sleepy Hollow* has found a place in the language. He, completely inert in social situations, became the butt of the town's pranks. Today a pseudo-intellectual who invariably finds himself the dupe of good, simple boyish tricks or a tall, awkward, loosely built, gangly young man is often called an *Ichabod Crane.*

Far more common than either *Rip Van Winkle* and *Ichabod Crane* is Knickerbocker given to us when Irving wrote his mock-serious history of early New York under the name of Diedrich Knickerbocker. This name of *Knickerbocker* was then given to a group of early writers who were followers of Irving (among them Fitz-Greene Halleck and Joseph Rodman Drake). Then came *Father Knickerbocker*, a personification of New York. *Knickerbocker* now refers to a descendant of the Dutch settlers in New York or any New Yorker. It may also refer to loose-fitting breeches, gathered in at the knee, worn by boys, sportsmen, cyclists, and tourists and to a bloomerlike undergarment worn by women at one time. The word is often shortened to *knickers.* This usage was occasioned by the illustrations in *Knickerbocker's History of New York*, showing the Dutch wearing loose knee-breeches. *Knickerbocker* is a very common word especially to an inhabitant of the Empire State. *Knickerbocker* is picked up by various organizations in New York and used for publicity purposes. Irving not only gave us literature but gave us words that we commonly employ in daily life.

Another name that we often hear used is *Simon Legree.* It is applied to any harsh, merciless taskmaster, originating with the brutal slave overseer in Harriet Beecher Stowe's *Uncle Tom's Cabin.*

Similarly, *Pollyanna* has become a synonym for a foolish optimist who consistently "makes the best of things" for himself and others. Pollyanna was the leading character in a popular story written by Eleanor H. Porter (1868–1920) and has immortalized herself by always looking on the bright side.

Another name from literature is *Handy Andy*, the title of a novel written by Samuel Lover in 1842, named for the good-natured, blundering Irish hero, Andy Rooney, who had the knack of doing

everything the wrong way. Today, however, the connotation of this rhyming phrase is the opposite of its original implication. *Handy Andy* is now a convenient nickname for a versatile, helpful, useful, utility man.

Then there is *Paul Pry*, referring to someone who meddles in other people's business, created by John Poole, a nineteenth century writer whose comedy by that name, written in 1825, had as its chief character the inquisitive idler Paul Pry, who always introduced himself with the apology "I hope I don't intrude."

Lazy Mary is another rhyming phrase like *Handy Andy* that has come into the language, adopted from the singing game by that name, in which the players form a ring and skip around Lazy Mary, who sits or lies in the center, answering those who are singing in the circle:

> Lazy Mary, will you get up?
> Will you, will you, will you get up?
> Lazy Mary, will you get up?
> Will you get up today?

She refuses to get up for breakfast, for bread and tea, for anything until she is enticed by the promise of "a nice young man with rosy cheeks." Then she arises and replies: "Yes, Mother, I will get up I will get up today." The name of this song has sung itself into our language. We also have in addition to *Lazy Mary Mary, quite contrary* or at times *Contrary Mary* from the nursery rhyme:

> Mary, Mary, quite contrary,
> How does your garden grow,
> With silver bells and cockle shells
> And pretty maids all in a row?

Mary is not only employed to refer to an indolent or a contrary person but to a narcotic, a marijuana cigarette. *Marijuana* was thought to be a blended word from *Maria* and *Juana* or *Mary Jane*, later shortened to *Mary*. The Army did not neglect *Mary* in the South Pacific for the native girls there were called *Mary's*. No doubt, that appellation was based on the stereotyped picture of South Sea Islanders as lazy, going back to *Lazy Mary*. *Mary* has also been used to signify a rifle and a pickpocket. This name seems to play a varied and versatile role in our language.

Mary may be lazy and contrary but Simon is simple and pure. *Simple Simon* today refers to any simpleton or gullible person. This

rhyming nickname had its origin like *Contrary Mary* in a nursery rhyme. "Simple Simon met a Pie-man," was part of a tale in one of the chapbooks of the Elizabethan era. It runs as follows:

Simple Simon met a Pieman
Going to the fair;
Says Simple Simon to the Pieman
Let me taste your ware.

Says the Pieman to Simple Simon,
Show me first your penny;
Says Simple Simon to the Pieman,
Indeed I have not any.

Simple Simon went a-fishing
For to catch a whale:
All the water he had got
Was in his mother's pail.

Simple Simon went to look
If plums grew on a thistle
He pricked his finger very much
Which made poor Simon whistle.

Simon-pure, however, was derived from the name of a Quaker in Mrs. Susanna Centlivre's comedy *A Bold Stroke for a Wife* (1718). A Colonel Feignwell in the play passed himself off for Simon Pure and won the heart of a Miss Lovely. But the Quaker appears and proves, beyond all doubt, his identity. *Simon-pure* has therefore come to mean "real, genuine, authentic." It now functions as an adjective and has become one word, no longer capitalized, the two names being joined together by a hyphen.

There was another Simon who has been immortalized in a word: Simon Magus, a Samaritan sorcerer who was severely rebuked by Peter for offering money to purchase the power of giving the Holy Ghost (*Acts* 8:9–24). This Simon came into the language in the Middle English period in the word *simony*, a term for the buying or selling of church employment. Later words which have entered the language based on *simony* are *simonism*, *simonist*, *simoniac*, and *simoniacal*. The Simons, down through the centuries, seem to have a predilection for becoming a part of our language, the latest one being the aforementioned *Simon Legree*.

Along with *Lazy Mary* and *Simple Simon* we may put *Slim Jim*, a nickname for a tall, lanky person, once the title of a comic strip,

the chief character of which was a tall, gangly young man. It is also an expression meaning "thin." One can now buy narrow neckties and narrow-legged trousers that are *Slim Jims*. These words are undoubtedly connected simply because they rhyme.

In addition to *Slim Jim* there is *Jim Dandy*, meaning "excellent" or "first class." We often describe something that we admire as being *Jim Dandy*. The expression, no doubt, was adopted from the Negro stage character, Dandy Jim, created by the American singer and comedian Thomas D. Rice around 1845. According to the *Dictionary of American English*, as far back as 1792, the earliest citation, *dandy* had come to mean "fine," "first class," "superior" and putting *Jim* in front served to intensify the meaning of the expression, as illustrated by a quotation from the *Courier-Journal* (12 Jan. 2/1) for 1887 which reads: "Dear Sir: Though a stranger to you (yet a Democrat) let me say you are a Jim Dandy."(*DAE*).

Another Jim that we have heard a great deal about recently is Jim Crow, an expression which also owes its life to Thomas D. Rice, who introduced *c.* 1828 a popular song and dance act by that name at Louisville, Kentucky, and repeated it at the Bowery Theatre in New York in 1832 and later in London with great success. Rice is supposed to have picked up the song and dance from an old Negro in Louisville, whom he heard singing:

Wheel about, turn about
Do jis so,
An' ebery time I wheel about
I jump Jim Crow.

Jim Crow, the name of an early Negro minstrel song, the Negro character in the song, has now come to mean "discrimination against or segregation of Negroes." It also functions as an adjective with a hyphen between *Jim* and *Crow*, as in "Jim-Crow laws, schools, etc." *Jim-Crow* has been used so much that usage is now divided between *Jim-Crow* with capitals and *jim-crow* without capitals.

Along with the Jims there are also a number of John's or Johnny's in our language, no doubt due to fact that *John* is popular as a name. H. L. Mencken says in his *American Language* (1936), "John remains the favorite given-name among native Americans today, as it has been among people of British stock since the Norman Conquest ..." (p. 515). The *Dictionary of American English* lists

John Yankee as a familiar name for a New Englander and *John Chinaman* as a popular name employed in referring to the Chinese as a group, citing contexts of authors employing *John* in reference to them, so widespread was the usage. In writing of the Chinese in 1855, Helper in *Land of Gold* (p. 91) wrote, "The Americans salute them all indiscriminately by the easy and euphonious appellation of 'John,'" and Beadle in 1873 in *Undeveloped West* (p. 771) said, "The melancholy 'Johns' with glazed caps and black pig tails, looking like a lot of halfdrowned crows."

There is *John Doe* which originally was a sham name employed in law as a fictitious lessee acting as plaintiff in a common-law action of ejectment. This name extended its meaning to a person, real or fictitious, in any transaction, action, or proceeding, and now it refers to any imaginary person. Similarly in England *John-a-Nokes* and *John-a-Stiles* were employed in an imaginary action at law and those names came to stand for any one.

Another English name that we often use is *John Bull*, a personification of England, the English people, or a typical Englishman. Dr. John Arbuthnot created this character in 1712 in his *History of John Bull*, originally published as *Law Is a Bottomless Pit*. We are familiar with him from the political cartoons in the newspapers.

John Barleycorn may be even more familiar than *John Bull*. He was the English and Scotch personification of barley from which intoxicating liquors are made. Hence he came to personify the liquors. *John Bull* goes back to 1712, but *John Barleycorn* was having a "pleasant new ballad" written about his murder in 1620, according to the *Oxford English Dictionary*.Robert Burns added to his popularity when he wrote in *Tam O'Shanter* (II. 105–6): "Inspiring bold John Barleycorn / what dangers thou canst make us scorn." During Prohibition in this country many brewery or community groups put on a play burying John Barleycorn. He may be buried from time to time, but he lives on in the minds and the speech of the people.

Who has not heard of John Hancock, the American Revolutionary statesman who was president of the Continental Congress (1775 to 1777)? Being president, he was the first signer of the Declaration of Independence. His signature was bold and clear, very legible. As a result, his name has come to mean "a person's signature." One often hears, "Put your John Hancock here" instead of "Sign here."

John is such a common name that it has come to designate a toilet, either for men or women. The *American Thesaurus of Slang* (L. V. Berrey and Van den Bark) also lists *johnny*, the diminutive, as a name for "latrine" under the section "places" in Army terminology.

Another *Johnny* is *Johnny-Come-Lately*, referring to a newcomer, to an inexperienced person, a novice, or raw recruit. There is also *Johnny-on-the-spot*, describing a prompt, punctual individual or an enterprising, energetic person, one who attends to business, is reliable, is always present when anything happens. Among railway employees it referred to a fireman who kept the steam pressure up to the red spot. It is this definition that no doubt accounts for the expression, for keeping the steam pressure up to the red spot would be an important part of a fireman's job. He would become *Johnny-on-the-spot.*

Johnny was a popular name during the Civil War, used to refer to a Confederate, in the designation *Johnny Reb*, which is obviously a shortening of *Johnny Rebel*. According to the *Boston Transcript* of July 25, 1898 (6,6), "The name 'Johnny' was bestowed in the first year of the War by the soldiers of the Army of the Potomac on the Confederates opposed to them in Virginia."

There is also *Stage Door Johnny*, a general term to refer to those who dance attendance to actresses and there is a *Jingling Johnny*, a nickname used among musicians to refer to a percussion instrument consisting of a crescent-shaped metal plate hung with a set of little bells. It is of Turkish origin, bearing the name of *crescent*, and is used in military bands.

Just as *John* and *Johnny* are alternates for man or fellow, so *Jane* and *Jenny* are employed to refer to a female, especially a girl or young woman. One can often hear such statements as "My! Look at that Jane" or "Where did that Jane come from?" According to the *American Thesaurus of Slang* (L. V. Berrey and M. Van den Bark), *Jane* also refers to a "woman of easy morals."

This definition applied to *Calamity Jane* who followed the Army or any group of men, such as the Jenny Geological Expedition. *Calamity Jane* was born Martha Jane Cannary in 1852, later married to Burke. She was a frontier character who became a legend in the West and was put into a popular dime novel by Edward J. Wheeler: *Deadwood Dick on Deck* or *Calamity Jane the*

Heroine of Whoop Up. The notorious *Calamity Jane* who died in 1903 has become a part of our language, designating "one who is constantly predicting misfortune or putting the worst possible interpretation on anything that happens."

Along with *Calamity Jane* we have *Plain Jane*, another rhythmic expression, like *Slim Jim*, *Handy Andy*, and others, which is currently serving the writers who give advice to teenagers on how to be popular. A young girl is warned against being a *Plain Jane*, connoting a wall flower or an ordinary girl, lacking glamor and sparkle.

Jenny is a familiar or pet form for *Jane* and is frequently used with names of animals or birds to denote a female, as in *jenny wren*. In the old nursery rhyme Jenny Wren is the sweetheart of Robin Redbreast who promises her, if she will be his wife, that she will "feed on cherry-pie and drink currant wine," to which she replies:

> Cherry-pie is very nice,
> And so is currant wine:
> But I must wear my plain brown gown
> And never go too fine.

One can see the use of *Jenny* for a "girl or woman" from a quotation from John Galt in 1821, where he says in *The Annals of the Parish*, "Take a lady of your own ... There never was a silly Jack, but there was as silly a Jenny!" and Henderson in 1832 wrote "There never was a silly Jackey but what there was a silly Jenny." This expression is quite similar to the one we often hear: "For every Jack there is a Jill," where *Jack* also means "man" or "fellow" and *Jill* a"girl," "lass," or "sweetheart." Shakespeare has Puck say in *Midsummer Night's Dream*, iii, 2:

> Jack shall have Jill,
> Nought shall go ill;
> The man shall have his mare again, and all shall be well.

A similar proverbial expression is "A good Jack makes a good Jill." That is, a good husband makes a good wife or a good master makes a good servant. Here, *Jack* is a generic name for "man, husband, or master" and Jill for a "woman." These sayings concerning Jack and Jill are based on the nursery rhyme "Jack and Jill went up the hill / To fetch a pail of water," said to be a relic of a Norse myth, which accounts for the dark patches in the moon.

The moon is supposed to have kidnapped the two children while drawing water, and they are still to be seen with a pail suspended from a pole resting on their shoulders. There is also an unknown comedy by the name of *Jack and Jill* mentioned in the Revels Accounts as having been played at court in 1567–68.

It is interesting to see what names the comics have made popular. In the late 1920's Chic Young had a comic strip drawn for King Features Syndicate, called "Dumb Dora." Dora was a flapper. *Dumb Dora* is now used to designate "a stupid girl." At times the expression refers to a scatterbrained young woman who is rather stupid; that is, she may be "beautiful but dumb." In the *American Thesaurus of Slang* (L. V. Berrey and M. Van den Bark) under the section on "Commerce" one learns too that a *dumb dora* is a customer to whom it is not easy to sell. Here we find an extension of the earlier meaning.

Other terms employing *dumb* that are interchangeable with *dumb Dora* are *dumb bunny* and *dumb-belle.*

Another comic strip creation is "Dennis the Menace" by Henry King Ketcham, representing the typical precocious child of six or seven who is completely without inhibitions and possesses an insatiable curiosity which demands immediate gratification. As a result he commits the outrageous and embarrassing acts that boys are disposed to do and is a constant source of annoyance to his mother, particularly when her bridge friends are being entertained. Despite the actions of Dennis the Menace he has that irresistible charm which endears him to everyone. His name is now a household word employed from coast to coast to refer to a child who is actively engaged in discovering the world.

The cartoonist Harold T. Webster has given to us *Caspar Milquetoast*, a term commonly employed in the United States to describe a person who is unusually timid, fearful, and self-conscious. Webster chose this name for the hero of his well-known cartoon "The Timid Soul." No doubt, the popularity of this comic cartoon is due to the fact that there are very few who have not recognized in themselves some of the characteristics of "The Timid Soul" at one time or another in his life. So popular has it become that *Caspar Milquetoast* is a common term.

As Webster created Caspar Milquetoast, so did Fontaine Fox create the Toonerville Trolley, that belongs to every small-town

American, and the Toonerville folk, prototypes of the small town, any small town. The Toonerville Trolley may lose a wheel but the conductor gets it back to town by having all the passengers shift over to one side. The conductor also stops once a day on his route at his youngest daughter's house to amuse the little grandson for about an hour. This comic strip was so widely read that the *Toonerville Trolley* has become a part of our language.

A name that has come to us from Ireland is *Paddy*, a nickname for an Irishman. It is a diminutive of Irish *Pādraig*, "Patrick," named for St. Patrick, the patron saint of Ireland. We often hear the comparison "as Irish as Paddy's pig."

A name that goes far back in history that is well established is *Peeping Tom*, whose appellation goes back to 1040 A. D. when Lady Godiva,the wife of Leofric, Earl of Mercia and Lord of Coventry, rode naked through the streets of the town. The legend is that the Lord of Coventry had imposed severe taxes upon the people which his lady begged him to remove. He promised to repeal the taxes provided that she would ride naked through the town at midday. She agreed. An edict went out that all shutters must be closed during the ride. A tailor who violated the edict became known as Peeping Tom. His name has come down through the centuries and is used to refer to anyone who looks when he is not supposed to or knowingly peeps into places where he is not expected to be, as in the case of a window peeper or transom peeper.

Another name that has come down through the centuries is that of Thomas Hobson (*c.* 1544–1631) of Cambridge, England, preserved in *Hobson's choice*, meaning "the choice of taking what is offered or nothing at all," alluding to the practice of Hobson, who rented horses and required every customer to take in order the horse nearest the stable door or none at all. This expression was the title of a recent motion picture. Film producers have long known the advantage of using proverbial sayings in their titles.

These various names have come down to us from numerous sources, but whatever the source, they and expressions connected with them are a living part of our language. Most of us understand the common connotations of each designation or saying even if we have never heard of its creator or become acquainted with its origin.

On the State of the Society

George R. Stewart

WE HAVE COME TO A TIME when we should make some appraisal of our situation ... The American Name Society is still in what might be called a frontier stage. The land lies before us almost untouched. Natural resources are stupendous; opportunites, limitless. On the other hand, man-power is scanty, and, as with most frontier societies, we are cramped for lack of capital.

Our annual meetings, held in conjunction with the Modern Language Association, are well attended, and excellent papers have been presented. *Names* continues successfully into its fifth year and remains the only journal of its kind in the Americas.

In the near future we must be concerned with three lines of advance.

1. We need a continuing flow of good, and better, articles for *Names*. So far, most of the publication has been on place names, with a fair amount on personal names. In the future an even greater opportunity seems to lie along certain other lines. We may hope that we shall have more articles in that almost untouched field of study — the history of titles and of fictional names. Brand names, also, call for investigation while the people who have originated them are still alive. I mention this matter of articles first, since I consider it of first importance. No matter what else happens, we cannot publish a good journal without good articles to fill it. As President, I hope that all members will feel a responsibility in this respect during the current year.

2. We need more members, both as active scholars and as readers and critics. The areas from which they may be drawn are populous. Most of our present members have some academic connection, and they are most commonly connected with departments of the languages, including English. Our second most numerous group consists of geographers. Even from the languages and geography, however, we have not obtained nearly all the possible members.

In addition, new members should be sought in other fields. Historians have an interest, and so also have anthropologists, especially since we are concerned with the field of Indian names. A very numerous group consists of those who are members of the departments of the languages but are interested primarily in literature, and thus able to contribute to the study of titles and fictional names.

There is great possibility also for recruitment from the general public. Many of these can be contributors as well as readers.

The chief problem is that people simply do not know that the Society and *Names* even exist. In three states we have no members at all. In five states we have only one library member and no personal member. The opportunity is ample! Perhaps we should apply the old technique: "Every member get a member!" Within the last few months one active worker has recruited six new members.

3. To date, the Society has paid its bills promptly. The loss of our university subsidy has been approximately offset by growth and economies. The balance, however, is too close for safety. We need a larger current income, and also a reserve. Otherwise, the end of any year may see the officers forced to discontinue publication. The lapse of *Names* for what might be only a temporary stringency would be particularly regrettable.

A sizeable increase in the number of members would solve the problem of current expenses. We should also have a sum of a few thousand dollars to insure the future. Perhaps a part of this can be raised by contributions. So far, however, our best means of raising money has been by the shift of members from regular to sustaining basis, by the addition of twenty (tax-free) dollars to their present fee. (If you wish to join these ranks, send the check to our treasurer or to me.)

Articles, members, finances – I hope that during the year we shall see progress. *Names* has made too good a start to be allowed to lapse. I shall be happy to receive any suggestions as to how our goals may be the better attained. It is important that a large number of individual members should participate.

FIFTH ANNUAL MEETING

The fifth annual meeting of the American Name Society, first session, was held in the Statler Hotel in Washington D. C. on Thursday, December 27, 1956.

Margaret M. Bryant, vice-president, presided and called the meeting to order at 9.17 A. M. Elsdon C. Smith recorded the proceedings.

The seven papers listed in program (*Names*, September, 1956) were presented.

The results of the mail ballot were read by Mamie J. Meredith, the chairman of the Nominating Committee. The following were elected:

President	George R. Stewart
First Vice-President	Margaret M. Bryant
Second Vice-President	J. B. Rudnyćkyj
Third Vice-President	T. M. Pearce
Executive Secretary and Treasurer	Fritz Kramer
Board of Managers	E. Wallace McMullen
(three year term)	Jack Dabbs
Editor	Madison S. Beeler
Editorial Board	E. C. Ehrensperger
	Elisabeth K. Gudde
	Atcheson L. Hench
	Albert H. Marckwardt
	Allen Walker Read
	Francis L. Utley

The chairman read the report of Erwin G. Gudde, retiring Executive Secretary, and also the report of Fritz Kramer, Treasurer, and same were ordered filed.

The following statement, prepared by George R. Stewart, was read by Elsdon C. Smith:

The American Name Society, in accepting the decision of Professor Erwin G. Gudde to retire from the editorship of *Names*, wishes to express its thanks and its appreciation of his services.

A long-time member of the Department of German of the University of California (Berkeley), Professor Gudde had been interested in western Americana for many years, and in 1944 undertook the systematic and comprehensive study which culminated with the publication of his *California Place Names* in 1949.

This monumental volume has been universally recognized as one of the outstanding studies of names.

Professor Gudde participated in the organization of the American Name Society in 1951, and was the chief agent in interesting the University of California Press in the publication of a journal and in obtaining a three-year grant from that University. He was the natural choice for editor of *Names*, which he established with Volume I, Number 1, for March, 1953. He has continued as editor until the present time.

It is not too much to say that *Names* is Professor Gudde's creation. Without his participation it would certainly not now have attained its present prestige, and it might well never have existed at all. He performed the arduous and tedious duties of editorship not merely conscientiously but even with a sense of dedication. He exercized his mature scholarly judgment in the selection and editing of articles, and at the same time maintained the sense that *Names* should be of some interest to the general intelligent reader and thus form a bridge between the scholarly and every-day worlds.

Professor Gudde was, however, more than an editor. He served also as Executive Secretary of the Society, thus assuming responsibility for the management of *Names*, its printing and mailing, and the maintenance of its subscription list. This last task he did not merely interpret as a clerical one, but he also went to many devices to publicize the Society and thus to stimulate interest and to obtain members. After the expiration of the period of subsidy, he made other arrangements, and managed to effect such economies that publication has still remained possible.

In these activities Professor Gudde was ably seconded by his wife, Elisabeth K. Gudde, to whom also the Society wishes to express its thanks, at the same time noting with pleasure that she continues to serve on the Editorial Board.

Professor Gudde has now attained emeritus status with the University, and so, to our loss, he has felt it better that he should also withdraw from the editorship. Happily, he retains his interest in names and in *Names*, and will be available for consultation upon editorial policies and upon other matters of concern to the Society.

This statement was ordered put into the form of a Resolution, and, upon motion duly made, seconded and carried, adopted.

The meeting was adjourned at 11:10 A. M.

The second session, was held in the Statler Hotel in Washington, D. C. on Thursday, December 27, 1956.

J. B. Rudnyćkyj, vice-president, presided and called the meeting to order at 12.30 P. M. Elsdon C. Smith recorded the proceedings.

Demetrius J. Georgacas was called upon and read a tribute to the late Albert Dauzat, after brief opening remarks by J. B. Rudnyćkyj.

The six papers listed in the program were presented. Levette J. Davidson's paper was read by Margaret M. Bryant in the absence of Mr. Davidson.

Demetrius J. Georgacas suggested that in the future more time be provided for the reading of papers, and also that time be given to their discussion by the members present, and this was the general opinion of those present.

The meeting was adjourned at 1:55 P. M.

Respectfully submitted

Elsdon C. Smith, Secretary pro tem.

On January 28, 1957, a dinner was given at the Faculty Club of the University of California in Berkeley in honor of the retiring editor of the journal, Erwin G. Gudde, by members of the Society in the San Francisco Bay area, their wives, and friends. Appropriate remarks were made by Professor C. Grant Loomis, President George R. Stewart, the Secretary-Treasurer Fritz Kramer, the toastmaster John B. Leighly, and the incoming editor. Universal assent was given to the wish that Mr. Gudde will have many happy and productive years in his retirement, and that the Society will be able to profit for many years to come from his advice and counsel.

President George R. Stewart has appointed Demetrius J. Georgacas to take charge of arranging the program at the September meeting in Madison, Wisconsin. Persons wishing to read papers should communicate with Professor Georgacas, University of North Dakota, Grand Forks, N. D., as soon as possible.

The editor reports with regret the death of Professor George D. Louderback, in Berkeley, California, on January 28, 1957. Professor Louderback, of the Department of Geology at the University of California, was born in San Francisco on April 6, 1874, and had a distinguished career in his chosen profession. He was one of the earliest members of the American Name Society and had taken an active interest in the Society and its journal from the beginning.

Tana gran, Der Tannhäuser, 5. 31. In a long review of the places and tribes he has visited or heard about the Minnesinger Der Tannhäuser writes:

> die Valwen sint gar ungeriht in Tanagran,
> des horte ich vil die Ungern und die Riuzen klagen.[1]

The passage has given the editors some trouble, but Johannes Siebert's identifications of the "Valwen" as the Cumans and "Tanagran" as a city at the mouth of the Don seem altogether convincing.[2] He comments as follows:

> Tannhäuser hat vielleicht über die *Valwen* in *Tana* auch von den Russen Kunde erhalten, die sich zeitweilig im Gefolge des Herzogs Friedrich befanden und den Ort Tanagrad (= Tanastadt) nannten, woraus er dann des Reimes halber *Tanagran* machte.

The supposed name "Tanagrad," for which Siebert offers no support, does not commend itself to friends familiar with Slavic languages whom I have consulted. While Der Tannhäuser could have learned much from Russians in the entourage of Duke Friedrich, there is no clear evidence that he spoke or understood a Slavic language. Inasmuch as Tana, the modern Azov, was (as my friend Otto Maenchen-Helfen tells me) for a long time the most important Venetian station in the Black Sea, it seems much simpler to think that the poet learned about it from Italians. In the following stanza (5. 33–36) he shows himself to be familiar with Italian politics and says "den voget von Rome ich dicke wol gesehen han." The name "Tana gran" (Tana the great) is appropriate and readily understood and need not be an adaptation of a doubtful "Tanagrad" "for the sake of the rhyme."

Archer Taylor

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[1] Johannes Siebert, *Der Dichter Tannhäuser. Leben-Gedichte-Sage* (Halle, 1934), p. 100 (5. 31–32). See the note (p. 150).

[2] There is much useful information about the Valwen in K. Schünemann, "Ungarische Hilfsvölker in der Literatur des deutschen Mittelalters," *Ungarische Jahrbücher*, IV (1924), 99–115.

The Name Bristol

C. L. WRENN

THE NAME BRISTOL is both frequent and widespread in the United States of America. Besides many lesser places, there are well known examples of the name as that of a town in at least six states: Connecticut, Pennsylvania, Rhode Island, Tennessee, Virginia and Florida. The older English form of the name, which is BRISTOW, on the other hand, is far less frequent: the only relatively well known instance is in Oklahoma.

Both BRISTOL and its older form BRISTOW clearly belong to that vast group of English names which have at various times been carried to the United States by English settlers and completely transplanted there. It follows, therefore, that its origin and history are to be looked for primarily in England.

It is perhaps worth noticing, however, that BRISTOL as the name of a hotel or bar has had, and continues to have, a very wide currency in the capitals and tourist centres of most of Europe and of Latin America. But this use of the name owes its existence historically to that once famous English traveller and epicure the Marquis of Bristol, England: and honour has thus, in an indirect sense, continued to be paid to this great patron of the very best hotels and bars long after the Marquis himself was almost forgotten. The origin of the vast number of "Bristol Bars" and "Hotels Bristol", then, will scarcely present any problem to the student of place names, though probably of very considerable interest to the social historican.

In what follows, therefore, I shall confine myself strictly to England.

The original form of the name BRISTOL is commonly assumed to be the Old English or Anglo-Saxon BRYCG STOW recorded in MS. D of the Anglo-Saxon Chronicle under the year 1063. This meant "the place (or possibly shrine) near the bridge"; and this

explanation seems to fit very well into the geographical situation, since there has been an important bridge from time immemorial over the Bristol Avon river, and since it was apparently around this bridge that the town of Bristol grew up. The scribe of the Norman Domesday Book recorded the name as BRISTOU, which seems clearly to represent the naturally reduced colloquial form of the name. Both the forms BRISTOW (corresponding to the Domesday Book's form) and BRISTOL (recorded as BRISTOLIA in Latin charters purporting to date from the mid eleventh century but probably actually *inspeximus* of the late thirteenth) survived side by side until comparatively recent times when BRISTOL ousted its rival except for the still fairly frequent use of BRISTOW as a surname.

At first sight then, the problem would seem to be the origin of the -L in BRISTOL. Yet there is some evidence that the form of the name ending in -L may be a good deal earlier than its first recorded appearance in English documents, which is found in the Curia Regis Rolls of the year 1200. Here occurs the first -L form as BRISTOLL. For, as indicated above, Latin charters of the reign of St. Edward the Confessor, though only apparently surviving in late thirteenth-century copies in the form of *inspeximus*, regularly record only BRISTOLIA. Now if the Latinizing clerks had intended to record a form of BRISTOW (for the fuller form BRYCG STOW), one would have expected them to write forms of the type BRISTOUIA or BRISTOVIA. But this in fact seems never to occur.

For the addition or substitution of the -L which turned BRISTOW into BRISTOL(L), comparison has rightly been suggested with the name PLEMSTALL (or PLEMONSTALL) in Cheshire.[1] This place must clearly have got its name from an unrecorded Old English PLEGMUNDES STOW, which first appears in the Taxatio Ecclesiastica under the year 1291 as PLEYMUNDESTOWE. Plemstall is traditionally the place where the famous Plegmund, Archbishop of Canterbury under King Alfred and Edward the Elder, had a cell or hermitage at some time earlier in his career; and the meaning of PLEGMUNDES STOW is clearly "Plegmund's cell (or hermit-

[1] For this and for references to all documentary evidence, see E. Ekwall's *The Concise Oxford Dictionary of English Place-names*, 3rd ed. corrected, Oxford 1951.

age)." It has been suggested that PLEMSTALL got its second element -STALL in substitution for -STOW in a manner parallel to that of -STOL for -STOW in BRISTOL as against BRISTOW. In view, however, of the early occurrence of the form BRISTOLIA in Latin charters, such a substitution would have to be assumed to have been an early phenomenon.

Another apparent example of the substitution of an -L ending for one that was originally vocalic is the name of the town WALSALL in Staffordshire. But here the original ending or second element was not -STOW but -HOH, the Old English word for "heel," surviving in the modern HOUGH, and meaning in toponymy "a headland," "point of land," "piece of rapidly rising ground," etc. An Anglo-Saxon will of the year 1002 in Miss Dorothy Whitelock's collection[2] has the earliest recorded form of WALSALL as (AET) WALES HO, in which the final syllable must be the dative case of HOH (though otherwise unrecorded). The meaning of this name must therefore have been something like "a piece of sharply rising ground belonging to a Briton (or serf)." The first element of the compound is the Old English W(E)ALH "Briton" or "(foreign) serf" in its genitive singular case W(E)ALES. This word W(E)ALH is most familiar in place-names in those beginning with WAL-, such as WALTON (OE WALA TUN), where the WAL- represents the genitive plural WALA. Now the replacement of the Old English HO by a form ending in -L in the current WALSALL is recorded as early as the year 1169. The Pipe Rolls of that year have WALESHALE; and the Curia Regis Rolls for 1201 have WALESHAL. By an old apparent slip, the *Oxford Dictionary of English Place-names* derives the second element in the modern WALSALL from Old English HALH "valley," though it correctly cites the above-quoted form WALES HO as the earliest recorded form. If WALSALL is thus to be derived from Old English WALES HALH as against the recorded WALESHO, it would still have been a case of the substitution of a word with -L in its second element for one with the original vocalic ending; but such replacement would have had to have occurred already in late Old English. But if -HALE (dative of HALH) did replace HO in the early middle English period, the difference in meaning between HŌH and HALH would be strik-

[2] *Anglo-Saxon Wills* edited by Dorothy Whitelock: Cambridge (England). 1930.

ing and odd, unless we could suppose a change in the conformation of the land had made HALH more appropriate than HŌH by then.[3]

Probably the least unacceptable explanation of BRISTOW becoming BRISTOL so far offered by scholars would be, as Zachrisson has shown,[4] to connect the substitution of the -L ending in BRISTOL with a sort of popular tendency in some local pronunciations to reverse that type of phonetic process by which Old French -AL became -AU as in GENERALS becoming GÉNERAUX, or Picard -OL developing into -OU as in Latin SOLIDUM giving French SOU. But such a view could only rest upon unverifiable conjecture; and the phonetic processes and chronologies of mediaeval French dialects and of those of Middle English are anything like clear or agreed.

A second and somewhat plausible explanation of BRISTOL might be to regard the change from BRISTOW as not phonological at all in its origin, but more simply as the substitution for the second element of the word of another form meaning "place" for the earlier -STOW. That is, to assume the replacement of the original -STOW by the Old English -STAELL (found also as STEALL and STALL) meaning "place." For the Old English STAELL STALL is fairly common as a second element in place-names; as in TUNSTALL (Durham), DUNSTALL (Lincoln), both of which originated in Old English TUN STAELL or TUN STALL, the "place or site of a TUN or farm." One might compare BIRSTAL in Yorkshire and BURSTALL in Staffordshire, both derived from Old English BURG STALL "fortified place" or BYRIG STALL of the same meaning. Similarly is developed the Kentish place-name BORSTAL, from Old English BORG STAELL "protecting place." But in fact the substitution of BRI-STAELL or BRI-STALL for BRI-STOW (the colloquial form of the original BRYCG STOW) would not be so good an explanation as it seemed at first sight. For whereas all the other place-names containing the element OE -STAELL -STEALL or -STALL show *only* later forms in -STALL, BRISTOL never had such a form as BRI-STALL or BRISTALL as far as known records go. The earliest known forms of BRISTOL termi-

[3] See the *Place-name Dictionary*, op. cit., under WALSALL.

[4] See R. E. Zachrisson, *Anglo-Norman Influence on English Place-names*, Lund 1907, and his *Two Instances of French Influence on English Place-names*, Stockholm 1914.

nating in an -L are the Latin charter type BRISTOLIA and the Curia Regis Rolls form BRISTOLL of the year 1200.

It seems clear, therefore, that the development of BRISTOW to BRISTOL was *direct*, and that it was not by way of the rounding of the vowel in -STAL(L) to that seen in the -STOL of BRISTOL. Moreover, while PLEMSTALL seems quite certainly to show the substitution of -STOW by -STALL, since the original Old English name must have been PLEGMUNDES STOW as already explained, such a substitution cannot possibly lie behind WALSALL developing from its origin as Old English WALES HO. Furthermore, it appears that there is not a single instance of any of the place-names with -STAL(L) as second element having at any time been recorded with the change of -STAL(L) to -STOL, which could parallel the hypothetical *BRISTAL(L) becoming BRISTOL(L).

In view of the unsatisfying nature of the above-mentioned two hypothetical explanations, I myself would, very tentatively, offer yet a third. Put quite simply, this explanation would rest on the known fact of a popular pronunciation in the speech of some speakers from parts of the West of England which adds an -L to the final syllable of words ending normally in a vowel. During the period 1940 to 1944, while living in Bristol, I encountered several native Bristolians who, in their natural speech habitually added an -L to certain words ending in a vowel. I heard, for instance, INDIA pronounced as INDIAL [INDIəL], and VICTORIA as VICTORIAL [VIKTəRIəL]. Similarly I have been informed, though I have not myself heard it, that there are speakers in more than one Southern area of the United States of America who pronounce WHEEL-BARROW as WHEEL-BARROL [HWI:L-BARL̥]. We have no means of knowing how early or in how wide areas this phenomenon appeared in Western English dialects and regions. But it may be worth noting that both WALSALL and BRISTOL belong to the Western half of England. Now if this speech-tendency could be shown to have arisen very early and over a wide area, it would account for WALSALL arising from Old English WALES HO (cf. the thirteenth-century forms of the type WALESHAL), as well as for BRISTOW becoming BRISTOL. It might even explain the development of PLEGMUNDES STOW to PLEMSTALL, though this latter may be more plausibly accounted for by the assumed substitution of -STALL for -STOW, both meaning "place," as the second element of the

place name. The Latin Charter form BRISTOLIA would of course be covered by the same hypothesis as BRISTOL.

I cannot pretend to have made anything like a thorough examination of place names of the types involved in the foregoing discussion; still less have I systematically studied the phonology of the dialect-types mentioned. But, since BRISTOL has not, so far as I know, yet been satisfactorily explained, it seemed worth while to put forward the above hypothesis. This latter is at least supported by the ascertained fact of the addition of an -L to the final vocalic syllable of certain words in actually heard pronunciations. Others more appropriately qualified, I venture to hope, may think it worth while to explore further this intriguing problem in place name history along the lines indicated in this paper.

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California Place Names. – The former editor of *Names* is engaged in preparing the publication of a new, revised, and augmented edition of his standard etymological-geographical dictionary, *California Place Names*. Those of our readers who are interested in California nomenclature and geography are kindly requested to send corrections, additions, and suggestions to Erwin G. Gudde, 2407 Dwinelle Hall, University of California, Berkeley 4, California.

Given Names in Strasbourg

DAVID G. SPEER

Some years ago, when I was beginning the study of French in high school, I recall that our teacher re-named every boy and girl in the class with a translation, wherever possible, into French, of his or her given name. I am sure that this is a common practice in many language classes at the elementary level. It often serves, as it did in our case, as a motivating force in the study of the language, for it seems to give the students a French identity and helps to stimulate them to greater efforts in their contact with the new idiom.

But I believe it also gave us a false notion of the relative popularity of certain names in France, as compared with the same names in the United States.

This fact was brought home to me in 1951, while I was living in one of France's largest cities, Strasbourg. I chanced to observe that the local newspaper, *Les Dernières Nouvelles d'Alsace*, regularly published the complete *État civil*, or record of births, deaths, marriages and divorces of the city. Having recently read Elsdon Smith's *Story of Our Names*, I was attracted particularly by the lists of names given to new-born babies. It was at once apparent to me that there were significant differences between France and the United States in the popularity of given names.

Strasbourg was, at that time, as all of Alsace, emerging from the trying years of the second World War, and the German occupation, and the inhabitants were obviously trying to be very French in spite of their German origin. Anti-German sentiment was still strong, to such a point sometimes that anyone who spoke standard German was coolly received. People whom we met only casually frequently made a point of telling us how severely they had suffered under the occupation. I felt therefore that the names given to babies at that time would surely be typically French, as a reflection of this pro-French, anti-German attitude.

My curiosity aroused, I consequently undertook a tabulation and statistical analysis of the names registered in the birth notices, over a period of several months, from August to October, 1951. The results are found in the accompanying tables. During the period, I recorded a total of 940 births, of which 523 were boys and 417 were girls.

It should be noted in passing that the list of births represented a fairly broad cross-section of the population of the city, for, since the calling of the father was in all cases noted, it was possible to ascertain that all walks of life, from the laboring classes to the merchants to the professions, were amply represented.

For the boys there were 140 different names counted; for the girls, 187. As in the United States, most children receive at least two names at birth. Only 48 boys and 58 girls in my lists were limited to one name. The great majority had two names: 214 boys and 217 girls. A somewhat smaller percentage bore three: 144 boys and 131 girls. And two girls, but no boys, had six names!

But any consideration of the form or popularity of given names in France must take into account several factors which inevitably influence the choice of a name for a child. The two most important of these factors are the Christian tradition in France and certain legal restrictions regarding the registration of names in the *État civil*, while other, yet secondary, influences might be considered as a certain inherent French conservatism and the whims of fashion, coupled with some regional preferences.

France has from the earliest centuries of our era been known as one of the foremost Christian nations, and has proudly borne the title of "eldest daughter of the Church." Predominantly Catholic, yet with strong Protestant elements, the country, in almost every aspect of its life, is thoroughly conscious of its Christian heritage. We may therefore expect the great majority of given names to be Christian names, taken from the several Christian calendars. Jean and Marie, as may be expected, head the lists, and we are not surprised to find such names as André, Patrick, Pierre, François and Michel for the boys, and Christiane, Elisabeth, Geneviève and Marguerite for the girls. The names of many of the saints are very much alive in France today.

Besides the Church, the State also acts to influence given names in France. During the Revolution, when baptismal names became

"given" names, parents called their children by names chosen from natural history (i.e. Siboulette) or from current events (i.e. Café Billard), rather than by names of saints. But a law of the year XI, under Napoleon, put an end to this practice which had often produced rather ludicrous results. Napoleon's decree declared that given names must be those of well-known persons of ancient history or those found in the various religious calendars. This law may be considered as one of the results of the Concordat of 1801, as it generally represents a return to religious principles. Subsequent regulations have somewhat modified the law, but even today the basis remains much the same. A list of names, published in 1865, is supposed to be consulted before civil authorities admit a name to the *État civil*, but since this list contains certain errors and is incomplete, it is not always respected. Nevertheless, names which do not conform to this list are not supposed to be accepted, and each year the registers of the *État civil* are scanned by the authorities in order to draw up another list – of those names which should not have been recorded It was only a few years ago that the name Ginette, for instance, was refused by the *État civil* in Paris, in one case of which I have personal knowledge. The parents of the child were able to have the name recorded only because they were able to persuade the authorities that Ginette is, in a sense, an abbreviation of either Regine or Genevieve, patron saint of Paris. Since that time many girls have been named Ginette, although the name has not become highly popular, since in the Parisian mind it has become somehow associated with the midinettes and it is therefore tainted with a certain class feeling. The name Carol, too, has only recently been admitted. It is said it became popular owing to the rise of the film star Martine Carol.

The State today protects the children of France against the ridicule which might result from the fantasies of their parents, and it is almost impossible today to find whimsical names in France. Such a name as Kenesaw Mountain, or its equivalent, or simple initials such as K. T. would be quite unacceptable.

French babies, in addition, must not receive foreign names. That right is reserved for children of foreign parents. For this reason, in the accompanying tables, there are very few "foreign sounding" names. Each occurs but once, and when we check the names of the parents, it is obvious that they are of foreign origin. Thus Domenici,

Gianni, Giannandrea and Silvio are Italian; Georg and Gottfried are German; Ali, Ben and Salem are of Arabic extraction. Strangely enough, Salem's second name is Bernard, and Ben Ali's first name is Norbert. Concessions, no doubt, to a French, and Christian, mother in each case.

Exceptions to the rule on foreign names seem to be those derived from English or Irish. Yet in each case the foreign form appears to be so close to the French name that it seems acceptable. Patrick, as a boy's name, is today more popular than the French Patrice. Francis, which has long been popular in France, follows close on the heels of François. And we also have Jacky, Jackie, Eddy and Betty, which can all be claimed as abbreviations of perfectly acceptable French names. Other names in the list are distinctly "felt" as French names, regardless of their ultimate origin. Even Serge, which came into France via the Slavic languages, has been around long enough to be considered as having acquired citizenship. Marilène, said to be of Scandinavian origin, is claimed as an abbreviation of Marie-Madeleine.

Fashion also plays a rôle. While Alphonse, Armand, Raoul, Virginie and Charlotte may have been very popular some time ago, they have, for some reason, been replaced by other names at the top of the list. Popular fancy is unpredictable and is often influenced by the names of movie stars or contemporary fiction. The prominence of Martine Carol has brought two names into popularity in recent years. Since the days of Molière, Martine, as representative of a type, had not been too popular. The movies have changed that, as they forced the acceptance of Carol. Chantal, a few years ago, was rising in popularity, but the series of jokes about a girl named Marie-Chantal, a silly, overly-rich, snobbish girl without a serious thought in her head, may return this name to a relatively unimportant position. Guillaume is considered countrified in some circles in France, and is no longer popular. In Alsace, this might be attributed to anti-German sentiment as well, for my list did not contain a single case of this name. Likewise Jules, the butt of many jokes and a name which has certain connotations related to unsavory sections of Paris, is not found in my list.

The tables I have made are in two parts. Tables Ia and Ib contain only first names, for boys and girls. Tables IIa and IIb represent a total count of all names, regardless of position. Since French

children tend to have multiple names, I felt that a list of first names only would not present a true picture of total popularity. Marie, for instance, is a popular name for boys, but is never used as a first name. It is almost always a second name, and most frequently combined in Jean-Marie. Similarly Jacques is twentieth in popularity as a first name, but in the total list it has moved up to fifth place, because of its frequent use as a second name in the combination Jean-Jaques. In the girls' list Louise stands toward the bottom as a first name, whereas because of its association in the combination with Marie it occupies a fairly high position as a second name.

In compiling my lists, I observed that certain combinations of names tend to recur, to form a pattern. I therefore tabulated all those combinations which occurred three or more times. The popular patterns are as follows:

For boys –	For girls –
Jean-Marie (21)	Marie-Louise (12)
Jean-Jacques (19)	Marie-Thérèse (10)
Jean-Claude (18)	Anne-Marie (8)
Jean-Pierre (12)	Brigitte-Marie (6)
Jean-Paul (8)	Marie-France (6)
Jean-Louis (7)	Marie-Claire (5)
Jean-Luc (5)	Martine-Marie (4)
Claude-René (4)	Marie-Elisabeth (4)
Jean-Michel (4)	Marie-Jeanne (4)
Daniel-Georges (3)	Marie-Joséphine (4)
Jean-Charles (3)	Marie-Rose (4)
Jean-Marc (3)	Marie-Madeleine (4)
	Marie-Paule (4)
	Christiane-Renée (3)
	Marie-Anne (3)
	Marie-Antoinette (3)

The reasons for the popularity of some of these combinations are at once apparent, and are usually either historical or religious: Jean-Marie, Jean-Jacques, Jean-Luc, Marie-Madeleine, Marie-Louise, Marie-Thérèse, Marie-France. The last one here seems to be a welding of both religious and patriotic elements

The accompanying tables give us a fairly clear picture of the popularity of given names in an important segment of the French population, at a given point in time. No doubt, another simultaneous study in another French city would have given us a somewhat

different story, for, as we have seen, names are subject to the whims of fashion and of regional influences. But what better means have we of determining those names which are most liked, and, conversely, least esteemed? Tests have been devised to discover, by questions, what names people most prefer, but they have been inconclusive. In the final analysis, would it not seem likely that the names people most like, they give to their children, their most treasured possessions?

Table Ia. Frequency of first names – Boys

There are only ninety names used as first names. The number after each name represents the number of times it was counted as a first name.

Jean	94	Roger	4	Ernest	1
Claude	20	Serge	4	Etienne	1
Alain	19	Dominique	3	Fernand	1
Daniel	17	Philippe	3	Florent	1
André	16	Yves	3	Freddy	1
Bernard	14	Albert	2	Gabriel	1
Patrick	13	Alfred	2	Georges	1
René	12	Denis	2	Gérald	1
Roland	12	Louis	2	Giannandrea	1
Pierre	11	Lucien	2	Gianni	1
Gilbert	10	Patrice	2	Hervé	1
Gérard	10	Sylvain	2	Jackie	1
François	9	Thierry	2	Jacky	1
Michel	9	Adrien	1	Jacquy	1
Francis	8	Aloïse	1	Janny	1
Guy	8	Antoine	1	Jérôme	1
Marc	7	Armand	1	Jeannot	1
Raymond	7	Arnaud	1	José	1
Christian	5	Axel	1	Joseph	1
Jacques	5	Bertrand	1	Julien	1
Marcel	5	Caspar	1	Laurent	1
Maurice	5	Damien	1	Lionnel	1
Paul	5	Danny	1	Lothaire	1
Richard	5	Didier	1	Marcellin	1
Charles	4	Domenici	1	Marius	1
Hubert	4	Eddy	1	Martial	1
Rémi (Rémy)	4	Emile	1	Norbert	1

Olivier	1	Salem	1	Tibert	1
Pascal	1	Sylvio	1	Valentin	1
Roy	1	Thomas	1	Yvan	1

Table IIa. Overall frequency – Boys

These are the first 100 names in my tabulation. The figures represent the number of times a name was counted.

Jean	128	Guy	9	Patrice	2
René	46	Fernand	8	Sylvio	2
Claude	41	Eugène	7	Thierry	2
Charles	39	Lucien	7	Victor	2
Jacques	32	Philippe	7	Adrien	1
Pierre	32	Christian	6	Albin	1
Marie	25	Dominique	6	Ali	1
André	24	Luc	6	Armand	1
Bernard	23	Maurice	6	Arnaud	1
Michel	23	Richard	6	Aurel	1
Alain	22	Yves	6	Axel	1
Joseph	21	Hubert	5	Ben	1
Daniel	20	Rémi	5	Benjamin	1
François	20	Alphonse	4	Benoit	1
Georges	20	Serge	4	Bertrand	1
Louis	20	Sylvain	4	Boris	1
Robert	20	Aloïse	3	Camille	1
Roland	20	Auguste	3	Caspar	1
Paul	19	Denis	3	Damien	1
Raymond	18	Edmond	3	Danny	1
Gérard	16	Frédéric	3	Didier	1
Patrick	15	Germain	3	Domenici	1
Gilbert	15	Julien	3	Erwin	1
Albert	14	Leon	3	Firmin	1
Roger	14	Martin	3	France	1
Alfred	13	Eddy	2	Freddy	1
Henri	12	Edouard	2	Georg	1
Marc	12	Etienne	2	Gérald	1
Marcel	12	Florent	2	Giannandrea	1
Antoine	11	Gabriel	2	Gilles	1
Francis	10	Gaston	2	Gottfried	1
Emile	9	Jackie	2	Gustave	1
Ernest	9	José	2	Hervé	1
		Nicolas	2		

Table Ib. Frequency of first names — Girls

These are the 100 most frequent first names. Figures represent the number of times each name was counted.

Marie	43	Yvette	4	Annick	1
Christiane	17	Agnès	3	Anny	1
Michèle	15	Arlette	3	Antonia	1
Danielle	13	Catherine	3	Aude	1
Martine	13	Dominique	3	Aulise	1
Brigitte	12	Hélène	3	Bernadette	1
Astrid(e)	11	Irène	3	Betty	1
Simone	10	Lucienne	3	Carmen	1
Anne	9	Madeleine	3	Caroline	1
Francine	9	Solange	3	Cécile	1
Jeannine	8	Angèle	2	Claire	1
Denise	8	Annette	2	Clarisse	1
Evelyne	8	Annie	2	Fernande	1
Françoise	8	Corinne	2	Florence	1
Chantal	8	Edith	2	Gaby	1
Yolande	8	Fabienne	2	Georgette	1
Monique	7	Huguette	2	Gertrude	1
Béatrice	6	Isabelle	2	Ghislaine	1
Marlène	6	Laurence	2	Gisèle	1
Nicole	6	Louise	2	Gyseline	1
Christine	5	Marianne	2	Hedwige	1
Claudine	5	Marlyse	2	Henriette	1
Doris	5	Marthe	2	Ingeborg	1
Eliane	5	Micheline	2	Janiela	1
Elisabeth	5	Paulette	2	Josée	1
Josiane	5	Raymonde	2	Joselyne	1
Liliane	5	Renée	2	Lilette	1
Sylvie	5	Suzanne	2	Marguerite	1
Gabrielle	4	Sylviane	2	Marilène	1
Geneviève	4	Yvonne	2	Mathilde	1
Ginette	4	Adrienne	1	Méry	1
Mireille	4	Alice	1	Murielle	1
Sonia	4	Alixe	1	Nadia	1
		Andrée	1		

Table IIb. Overall frequency – Girls

These are the first 100 most popular names. Figures represent the number of times each name was counted.

Marie	125	Jeanne	8	Odile	4
Christiane	25	Marlène	8	Sonia	4
Anne	23	Catherine	7	Agnès	3
Michèle	21	Claire	7	Annette	3
Martine	18	France	7	Annie	3
Françoise	17	Germaine	7	Arlette	3
Marguerite	16	Liliane	7	Bernadette	3
Brigitte	15	Solange	7	Berthe	3
Denise	15	Yvonne	7	Florence	3
Elisabeth	15	Andrée	6	Huguette	3
Madeleine	15	Claude	6	Isabelle	3
Louise	14	Claudine	6	Jacqueline	3
Simone	14	Doris	6	Jeannette	3
Thérèse	13	Geneviève	6	Laurence	3
Chantal	12	Irène	6	Marcelle	3
Danielle	12	Jeannine	6	Maria	3
Francine	12	Josiane	6	Micheline	3
Marthe	12	Lucienne	6	Adrienne	2
Monique	12	Mireille	6	Anna	2
Renée	11	Raymonde	6	Colette	2
Suzanne	11	Rose	6	Corinne	2
Astrid(e)	10	Sylvie	6	Edith	2
Béatrice	10	Alice	5	Emma	2
Evelyne	10	Antoinette	5	Eugénie	2
Hélène	10	Dominique	5	Fabienne	2
Joséphine	10	Ginette	5	Gisèle	2
Nicole	10	Paule	5	Lina	2
Yvette	10	Paulette	5	Marianne	2
Eliane	9	Angèle	4	Marlise	2
Georgette	9	Cécile	4	Marlyse	2
Yolande	9	Josée	4	Richarde	2
Christine	8	Léonie	4	Sabine	2
Gabrielle	8	Lucie	4	Sylviane	2
		Mathilde	4		

Names in German Speech

KARL S. GUTHKE

ONE OF THE MOST COMMONLY OBSERVED LINGUISTIC PHENOMENA is that proper names penetrate into the vocabulary of a language and become regular parts of it, as shown by Professor Bryant's article in the March issue of *Names*. However, widespread as this feature is, it is hardly possible to tell just how many words of such origin occur in a given language because the jargon of any homogeneous social, vocational, or age group will contain certain "name words" which are not necessarily understood or used by other groups which, in their turn, have developed cants of their own. The borderline between generally accepted usage and socially limited lingo is, therefore, often hard to draw when one attempts to make a survey of words derived from names. This seems to be especially true in the case of German on account of the facility of that language for absorbing new elements into its *Wortschatz*.

Accordingly, the following description of present day standard German usage, while it endeavors to exclude specialist, out-moded, regional as well as cant terms, is not intended to furnish a complete list of words derived from names. Nevertheless, it is safe to say that the number of words mentioned below could hardly be increased substantially. Disregarding, then, absolute numerical totality, the purpose of this paper is rather to point out the basic forms and typical modifications in and through which names can work their way into the German language. Secondly, such a survey of names in the commonly used German vocubulary may be of interest on account of the light it throws on the cultural factors which had an impact in the shaping of present day speech. As a matter of course, German shares several of the terms of this class with English, French, Spanish and other languages; in most cases, these will require brief mention only unless they were originally coined in or connected with Germany.

To be sure, for most of the words listed below there exist more or less exactly equivalent synonyms, but in any case, the name words convey a certain stylistic quality, which, however, cannot be discussed within the scope of this study except in the most unusual instances.

1. The most unlimited class of name words are certain fixed compounds, set phrases, consisting of a name and a noun modified by it. A considerable number of them refers to antiquity and its cultural heritage. All Germans are familiar with the following phrases, some of which are also familiar to English speaking peoples: *Augiasstall* (Augean stable); *Pyrrhussieg* (Pyrrhic victory); *Stentorstimme* (stentorian voice); *Ariadnefaden* (Ariadne's thread); *Achillesferse* (Achilles' heel); *Nassoshemd* (Nassos shirt); *Tantalusqualen* (Tantalus' torments); *Prokrustesbett* (Procrustes bed); *Sirenengesang* (sirens' song); *Damoklesschwert* (Damocles' sword); *Kassandraruf* (Cassandra's warning); *Sisyphusarbeit* (Sisyphus' labor); *Ödipuskomplex*; *Thespiskarren* (Thespis cart); *Danaergeschenk* (Danaän gift); etc. The original specific meaning has been expanded and generalized in all of these and similar compounds. A second group in this class alludes to Biblical persons: *Petrijünger* (fishermen); *Hiobsbotschaft* ("Job's message," i.e. bad news); *Uriasbrief* (Uria's letter); *Pilatusfrage* (Pilate's question, namely: "What is truth?"); etc. Another group, which is virtually unlimited, refers to science: *Laue-Diagramm* (Max von Laue); *Bunsenbrenner* (Bunsen burner, Robert Bunsen); *Dieselmotor*, *Kruppstahl* (Krupp steel. That the German youth was or was supposed to be "hart wie Kruppstahl" – 'hard as Krupp steel" – was a proverbial phrase during the last war); *Nissenhütte* (Quonset hut, named after the designer).

New name words have mushroomed every year, especially in the field of fashion novelties. Very familiar among the most recent ones are the *Windsorknoten* (Windsor knot); *Kentkragen* (Kent collar); *Louis Trenker-Cordhose* (very narrow cord trousers); and the *Monacohemd* (Monaco shirt). *Litfaßsäule* (advertising pillar) was coined after the Berlin printer and publisher Ernst Litfaß, who obtained permission to set up 150 such advertisement pillars in 1854. *Gretchenfrage* (Gretchen question, i.e. "Wie hast du's mit der Religion," – "What do you think about religion" from Goethes *Faust*) is quite frequently heard and read. Likewise, Goethe's Gretchen is responsible for the fairly recent neologism *Gretchenfrisur* (Gretchen coiffure).

2. The influence of historical and literary interests can be seen in a series of familiar proverbs and quotations which contain names: among them are: *Den Rubicon überschreiten* (to cross the Rubicon); *Eulen nach Athen tragen* (to carry owls to Athens; that is to carry coals to Newcastle), *Gang nach Canossa* (journey of penitence); *Paris ist eine Messe wert* (Paris is worth a mass); *sieh' Neapel und stirb* (see Naples and die); *Ei des Columbus* (egg of Columbus); *der Dank vom Hause Habsburg* (thanks of the house of Habsburg; that is: ingratitude); *von Pontius zu Pilatus laufen* (to run from Pontius to Pilatus; that is, to go on useless errands); *etwas geht aus wie das Hornberger Schießen* (something ends like the Hornberg shooting; that is: if something fails because of too much preparation); *es führen viele Wege nach Rom* (there are many roads to Rome); but *es führt kein anderer Weg nach Küßnacht* (there is no other way to Küßnacht, from Schiller's *Wilhelm Tell*); *ich kenne meine Pappenheimer* (Schiller, *Wallenstein*, "I know my Pappenheimers") is used in somewhat condescending ironic criticism. In each of these phrases the names have naturally adopted a widened, generalized meaning. This is also true of the phrase *Das ist mir Hekuba*, which is frequently used in learned and would-be learned circles and which is synonymous with *Das ist mir egal*, *gleichgültig*, or, very colloquially, *Gottlieb Schulze* ("That does not make any difference to me"). It alludes, of course, to Hamlet's question: "What's Hecuba to him ?" (*Hamlet*, Act II).

3. Not infrequently, *adjectives* derived from names occur in certain set phrases, such as *sokratische Ironie*, *gordischer Knoten* (Gordian knot); *trojanisches Pferd* (Trojan horse); *augusteisches Zeitalter* (Augustan age); *Hippokratische Züge* (Hippocratic face); *bengalisches Feuer* (Bengal fire); *kopernikanische Wendung* (Copernican turn, meaning is limited to the philosophy of cognition of Kant, who coined the term); *homerisches Gelächter* (homeric laughter); *herkulische Gewalt* (herculean strength); *salomonisches Urteil* (judgment of Salomon: a wise decision); *kastalischer Quell* (castalian fountain, symbol of poetic inspiration, named after the nymph at the holy fountain at Parnassus). A *böhmisches Dorf* (Bohemian village) is anything that one does not understand or know. This phrase is supposed to have its origin in the fact that Czech place names sounded unintelligible and strange to the neighboring Germans. A *potemkinsches Dorf*, on the other hand, is any splendid sham or

show intended to hide some miserable and shabby reality. This idiom immortalizes the trick of Gregor Alexandrovich Potemkin, a high ranking favorite at the Russian court, who on an inspection tour tried to impress Empress Catharina II by sham "villages" rapidly constructed out of odds and ends.

4. A name must enjoy a considerable familiarity with speakers of most social groups before it can adopt verb form, for in German the verb seems to be the class of words that has the strongest conservative force against the intrusion of names (and other neologisms, of course) into the language. To be sure, it is easy and a common practice to coin new words such as *hebbeln*, *verganghofern* (Herbert Cysarz), *behannibalen* (A. W. Schlegel) or *sternisieren* (early Romanticism), *lessingisieren* (Friedrich Schlegel), *homerisieren* (Herder), *herderisieren*, *bürgerisieren*, and *schillerisieren* (all used by Gundolf), but none of the last mentioned type has survived, except *anakreontisieren*, *shakespearisieren*, *pasteurisieren* (Louis Pasteur), and *sokratisieren* (a method of instruction by conversation and suggestive questioning, practised by the eighteenth century philanthropist school of educators, especially Basedow in his famous educational institution at Dessau). Other verbs are *lynchen*, *mäandern*, *röntgen* (to x-ray, named after the discoverer Wilhelm Conrad Röntgen), *lumbecken* (to bind books by use of glue instead of yarn, and by putting single pages together instead of sheets.) *Becircen* is used by teenagers mostly in the meaning of "to induce, to persuade." (Circe, of course, is the magician who seduced and transformed Ulysses' companions into animals.) Few native speakers are aware nowadays that *verbalhornen* (to "improve" a writing for the worse) is derived from Johann Balhorn, a Lübeck printer who put out the *Lübische Stadtrecht* in 1586 in a revised form which did not improve the text; to be sure, this was a common practice at that time, but only Balhorn's name happens to have become associated with it.

5. The largest group of words derived from names consists of nouns, as one would naturally expect. They can either be identical in form with the names, or take one of a very limited number of nominal suffixes, all of which occur in the words mentioned below. Examples of the latter possibility are: *Robinsonade*, *Jeremiade* (any long-winded complaint, named after Jeremiah's complaints); *Münchhausiade* (an unbelievable tale or adventure similar to those told by the fictitious Baron von Münchhausen and first published

by R. E. Raspe). A *Köpenickiade* is a swindling affair resembling the one of Wilhelm Voigt of Köpenick (near Berlin), who, disguised in a captain's uniform, robbed the municipal cashier's office. This incident was treated in literature by Wilhelm Schäfer and Carl Zuckmayer and thus became widely known. Another category of name words ends in *-ist* or *-ismus*: *Sadist*, *Sadismus* (Marquis de Sade); *Masochist* (named after the Austrian author, Sacher-Masoch); *Macchiavellist*. Others include *Simonie* (sale of spiritual posts, after the biblical Simon Magnus of Samaria, who approached Peter and Paul with such an intention); *Sodomie* (the sin of the inhabitants of Sodom); *Donquichotterie* (from Don Quixote); *Eulenspiegelei* (a prank like those of Eulenspiegel); *Schildbürgerei* (an action that compares in foolishness with those of the Schildbürger, the inhabitants of the city of Schilda; stories about their absurd doings were collected in the *Lalebuch* of 1598 and retold by K. Simrock and G. Schwab). A *Philippica* is, as in English, a diatribe, especially a vociferous one. The word comes from Demosthenes' orations against Philip of Macedonia, after which Cicero called his speeches against Anthony *orationes philippicae*, thus leading the way in the generalization of the term.

Name words in *-er* are quite numerous, but the most familiar English word in this group, *Hamburger*, is entirely unknown, although is seems to have a German connotation. An *Amerikaner* is a piece of pastry, so is a *Berliner* (a jelly-filled doughnut), but a *Florentiner* can either be pastry or a straw hat with broad brim and ribbons that tie under the chin. Similarly, a *Helgoländer* is a somewhat old-fashioned hood worn by women on the North German coast. On the other hand, an *Engländer* (and a *Franzose*) do not only denote Englishman and Frenchman, but also – a screw key or wrench. A milker and herdsman is called a *Schweizer*, and a *Römer* is a type of wine glass, possibly originally a "Roman" glass. An *Epikuräer* is an epicure. The three most interesting words in this group are of disputed origin and etymology. A *Kalauer* (pun) is sometimes supposed to come from the French word for play on words, *calembour*, but others connect it with Kalau, a small city in Brandenburg which used to be known for the manufacture of particularly coarse boots; accordingly, coarse play on words requiring little intellectual effort was called a *Kalauer* in nearby Berlin. *Landauer* (Landau) is derived from the city of Landau in the

Pfalz. Strangely enough, *Nassauer* (a sponge, also *nassauern* – to sponge) is mostly regarded as a derivative of a cant expression for "free of charge." But there is a theory that this very commonly used term is connected with free board for Nassau students at the University of Göttingen.

The number of words that are entirely identical with names, without any changes except that an article is added and that the meaning is broadened, is considerably greater. As a matter of course, there are various trade and firm names which would require our attention in this context if we attempted to give a complete list of words derived from names; they are above all terms for wines, automobiles, planes, fruits, cheeses, vegetables, cigars, cigarettes, clothes, musical instruments, etc. Also, international measuring units, such as *Watt*, *Angström*, *Volt*, *Ampere*, *Fahrenheit*, *Réaumur*, and others should be mentioned in this connection, and likewise generic names for nations: *John Bull*, *Uncle Sam*, *Iwan*, *Marianne* (France), *Michel* (Germany).

As for the less international words, let us consider given names first. *Minna* is a woman servant, a *Gretchen* a shy, chaste and inexperienced girl, while a *Veronika* is a flirtatious dissolute young woman (mostly used for those girls who appear in the vicinity of military baracks). A protector of a prostitute is called a *Louis*, but this can, more generally, also mean any man of dubious morals and behavior. An *Oscar* is the film trophy just as in English. A picklock is referred to as *Dietrich*. *Hinz und Kunz* means everybody, since Hinz (Heinrich) and Kunz (Konrad) were very frequent names in the late Middle Ages. Literature has furnished at least the following often used name words: *Tartuffe* (also *Tartüff*; *Tartüfferie*) – a hypocrite, from Molière's comedy; *Figaro* – a barber, after Beaumarchais' *Barbier de Seville* and *Mariage de Figaro*, and Mozart's and Rossini's operas. A *Don Juan* is a lady's man and a charming seducer, while a *Romeo* is a more passionate lover. The Bible, too, has had a considerable influence in this respect, since one talks of a *Benjamin* (youngest son), a *Thomas* (somebody who is hard to convince), a *Judas* (venal traitor of a friend), a *Johannes* (precursor) and *Saulus und Paulus* ("aus dem Saulus ist ein Paulus geworden") to denote any abrupt and absolute change of attitude.

Other familiar words referring to the Biblical account are *Goliath*, *Babel* (a place of confusion and sinful disorder), *Sodom und Go-*

morrha (a place of destruction). *Philister* (philistine) is interesting because its figurative meaning seems to have originated in Germany, in Jena to be quite exact. In a quarrel of the students with the city about 1690 one young scholar was killed, and parson Götze is said to have delivered a funeral sermon on *Judges* 16, 9ff.: "Philister über dir, Samson." After this incident, all non-academic persons were called Philister by the students, and about a century later the meaning was expanded to include narrow-minded bourgeois mentality in general. Naturally, hardly less names from classical antiquity have found their way into the language of today: *Krösus* – a rich man, after the last Lydian King, sixth century B.C., who was notorious for his riches; *Mentor* – a teacher, "governor," educator, paternal friend, from Telemach's teacher, Mentor; *Xanthippe* – a cantankerous, capricious bad wife, from Socrates' wife, about whom several anecdotes were circulated to set off her husband's moderation and self-control; *Circe* – a flirtatious, seducing woman; *Lucullus* – a gourmet or epicure, after Lucius Licinius Lucullus, Roman commander-in-chief who became famous on account of his sumptuous banquets: *Cicerone* is a facetious term for a talkative guide (Cicero); it is sometimes used as a title for travel books: Jacob Burckhardt, e.g., called his guide to the works of art in Italy *Cicerone* (1855). *Pegasus* is, of course, the symbol of poetic inspiration. A *Megäre* is an obnoxious woman, named after one of the Erinyes. *Castor und Pollux* designate close friends, and one is *zwischen Szilla und Charybdis* if one is in a serious dilemma.

A few more examples will illustrate the various way by which names became nouns. Many designate certain types of persons:

Quisling – a high traitor and collaborator with a foreign power (Vidkun Quisling, Norwegian politician who became head of the Norwegian government in 1942 after the invasion of the Germans with whom he had collaborated).

Eckermann – "Boswell," biographer, friend, and partner in conversations with a distinguished personality (Johann Peter Eckermann, Goethe's friend and author of *Gespräche mit Goethe*).

Lieschen Müller – sometimes: – *und Tante Frieda*) – a naive inexperienced person, reflecting hopelessly primitive opinions devoid of any understanding.

Dulcinea – a humorous term for "sweetheart, mistress," after Don Quixote's ladylove, Dulcinea de Toboso.

Seladon – a lackadaisical lover, after a character in Honoré d'Urfé's pastoral romance *Astrée* (1610).

Moses – a cabin boy.

Blaubart – a charming and cruel lover, after the well known figure represented by Perrault, Grétry, Tieck, Offenbach, Anatole France and others; Blue Beard.

Casanova – any adventurer and lady's man (Giovanni Giacomo Casanova, Chevalier de Seingalt, whose amourous adventures became widely known).

Kaffer, Hottentotte – terms of abuse.

Krethi und Plethi – like *Hinz und Kunz*, everbody, mixed society, usually a derogatory term; after King David's body-guards (2 *Samuel*, 8, 18), probably meaning Cretian and Philistine.

Sherlock Holmes – a particularly ingenious detective.

Liliputaner – midget, from Jonathan Swift's *Gulliver's Travels.*

Vandalen, Wandalen – vandals (metaphoric meaning as in English).

Other words designate pieces of clothing:

Stresemann – a formal suit, presumably after the German statesman Gustav Stresemann.

Borsalino – a broad-brimmed hat.

Knickerbocker – not a nickname for New Yorkers, but the term generally used for trousers strapped below the knee.

Manchester – a velvet-like cloth, mostly used for trousers.

A few other name-words are hard to classify according to subject matter:

Zeppelin – airship, named after Ferdinand Count Zeppelin, a Württemberg officer who at the turn of the century designed the dirigible airship.

Knigge – any handbook of etiquette, after Adolph Freiherr von Knigge, who in 1788 published his popular *Über den Umgang mit Menschen.*

Mekka – any place of pilgrimage.

Krähwinkel – the symbolic place of narrow-minded bourgeois mentality, philistinism; ("Main Street"). There is, to be sure, a village by the name of Krähwinkel near Opladen, but this term came into use through August von Kotzebue's plays *Die deutschen Kleinstädter* (1803) and *Des Esels Schatten oder der Prozeß in Krähwinkel* (1810), where Krähwinkel is meant as a fictitious place.

Pompadour – a knitting bag, and more general, a small nicely decorated hand bag, after Jeanne Antoinie Poisson, Marquise de Pompadour, King Louis XV's mistress.

Derby – Derby (as in English, after Lord Derby).

Looking back on the material presented in this survey, it becomes obvious that all the major cultural influences on Europe have left their marks on the language in the way of names changed into words: antiquity, the Bible, modern science, literature and history. Moreover, about 45 % of the words occur also in English. That was to be expected. However, if one looks closer, a less foreseen circumstance emerges. Vocabulary is a strange, hazardous, even dubious road to fame and perpetuation. For one thing, in many cases the fact that a very familiar word is or contains a name has mostly dropped out of consciousness in the course of the long life-time of the word (*Knickerbocker*, *Derby*, *Liliputaner*, *Volt*, *Xanthippe*), or was hardly ever felt as such (*Nissenhütte*, *lynchen*). Then, it happens that the name of the *wrong* person is eternalized in a more or less complimentary way in a word which establishes a relation of name and meaning that is non-existent, e.g. *Onanie* and *Guillotine*, and possibly *Kalauer* and *Nassauer*. Moreover, it is safe to predict that the more fancy terms such as *Kentkragen* and *Monacohemd* and others denoting fashion novelties will be short-lived. And last but not least: irony and chance have their hands in the play: e.g. the only words by which the language remembers Schiller is the *Schillerlocke* (a fish); Bismarck had to lend his name to the *Bismarckhering*, Prince Pückler to a mixed ice-cream variety and Stresemann to a suit. The obscure printers Balhorn and Litfaß are immortalized in a word, but Gutenberg is not; a Seladon is remembered, but none of, say, Dante's creations. Lucullus and Epicurus live in the vocabulary, but Marcus Aurelius and Aristotle do not. The same is true of Xanthippe and Socrates, Pompadour and Louis XV., etc., and Hamlet's thoughtful "What's Hecuba to him" is leveled down in meaning to the trivial equivalent of "Gottlieb Schulze." In short, it seems to be evident that words are not necessarily a good guide to the culture they are frequently, supposed to reflect. Vocabulary is anything but just to the great names of our civilization and anything but an accurate reflection of any cultural factors. It is a strange and fortuitous way to fame, but, as for the future, a way of virtually unlimited possibilities, if ever there was one.

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Evanston, Illinois

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Ernest's Pulgram's *Theory of Names*, published by the American Name Society, is still available. It contains the following chapters: I. Anonymi; II. The act of naming; III. What's in a name; IV. How names become nouns, and vice versa; V. Name and noun; VI. Definition of the term *proper name*. This monograph is indispensible for all serious students of onomatology and basic for all libraries which aim to furnish their clients with the tools for humanistic studies.

Paper bound: 48 pages; price $1.00, to members $0.50; stamps acceptable. Please send your order to Fritz Kramer, Mackay School of Mines, University of Nevada, Reno, Nevada.

Book Reviews

English Place-Name Elements. By A. H. Smith. Vols. 1–2. (= English Place-Name Society. Vols. XXV–XXVI.) LV 305, 417, pp. 9 maps. Cambridge University Press. 1956. Price. $13.

The English Place-Name Society's publications appear in rapid succession, but even more impressive than the great speed in which the county surveys are turned out – the volumes hitherto published cover about half the country – is the solid quality and great accuracy displayed by the English place-name scholars. The two volumes here reviewed, written by the present director of the Survey of English Place-Names, are a new specimen of good philological scholarship.

The major part of the two volumes consists of a dictionary of the elements found in the major English place-names, in principle restricted to habitational names older than 1500 and largely to final elements, but also containing a large number of first elements and words forming uncompounded names. It is in the nature of a book like this that it is not the result of any original or pioneer work. It is rather the result of a painstaking and time-consuming compilation of the findings in published and unpublished investigations. This work, however, requires a complete command of the whole vast material as well as sound judgment and solid learning in the various fields included in onomatology. Smith's book is an important and most useful handbook for the study of Germanic place-names and early vocabulary.

Thirty years ago, the nestor of the English place-name research, Sir Allen Mawer, published a rather slim volume entitled *The chief elements used in English place-names.* As the title indicates, it covered only those elements that most frequently occur in the nomenclature. Smith's work, which now replaces that of Mawer, gives a more exhaustive and complete picture of the whole vocabulary pertinent to the name-giving of old major habitations.

In the time that has elapsed since Mawer published his survey, hundreds of books and papers on English and related place-names have appeared. A vast new material and numerous re-evaluations and re-interpretations of older findings have been published. This

is largely due to the development of finer methods and a more profound knowledge of the principles of name-giving. Furthermore, our knowledge of the Old-Germanic vocabulary in general and the place-nomenclature in particular has been augmented and deepened, and more attention is now given to facts and *realia* relative to name-giving. Consequently, the interpretations have become more and more accurate and the origin of a large number of names formerly obscure has been more or less convincingly established. The enormous growth of knowledge and material is, to a certain extent, illustrated by the difference in size between Mawer's small book, comprising 77 pages and ca. 600 elements, and Smith's two bulky volumes, containing more than 700 pages and probably ca. 20,000 words. The latter work, based on Mawer's pioneer work, epitomizes and brings up to date the results of the last thirty years' research.

In a well written Introduction, principles and methods in onomatological interpretation, various types of compounded names, the nature and arrangement of the dictionary, etc., are discussed in a condensed but lucid form. It appears that the purpose of the book is twofold. In the first place, it is intended to serve as a companion to the county surveys. In subsequent volumes, the commentary on most second elements can conveniently be given simply by reference to the dictionary. Much uneconomical repetition will then be avoided and space saved. In the second place, the book is designed to give a broad survey of basic facts of the lexicographical material that is now available in English place-names. In order to give as complete a picture as can readily be done a great many elements that occur only sparingly or even uniquely have been included. Word-formation, composition, syntactical relationship between the members of compounded names and other onomatological phenomena are illustrated and discussed in numerous articles on suffixes, case endings, prepositions, etc.

The major part of the two volumes consists of a dictionary of individual name elements. It is sometimes amazing to find how much information of various kinds has been incorporated in the articles. The material is lucidly and perspicuously arranged.

The main-entries are given in the normalized standard orthography of the various languages from which they originate, e.g. Old English, Celtic, Old French, Old Norse, etc. Significant variants as well as Middle English forms are listed. The provenance of all

forms is carefully given. A considerable part of the dictionary consists of starred elements which are not found on independent record but reconstructed. The large number of such forms shows how much new lexicographical material has been derived from place-names.

Next, the meaning or meanings of the words are given, usually followed by a short discussion of the usage, possible indistinguishability from other words, etc.

A most important part of the account is the exemplification of the elements as they occur in place-names, this being arranged so that first the use of the element as the first member of compounds is illustrated, thereafter its occurrence as simplex name and final member of compounds, and finally its function as an affix, e.g. *cold* in the name *Cold Ashby*. By referring every place-name listed to the county in which it has been recorded a successful and most welcome attempt has been made to give a picture of the frequency and the geographical distribution of each element. Under the most common elements their general frequency and distribution are indicated and only a few representative examples given. All compounded place-names are interpreted by giving the identity of the other element. Sometimes alternative interpretations are omitted, but this was no doubt done in the interest of brevity.

At the end of each article is given an etymological note, in most cases only consisting of references to one or more cognates with a firmly established etymology, but quite frequently there are short, highly condensed analytical expositions of etymological nature. When a certain element may have a double or manifold origin, this fact is regularly mentioned, when possible with some degree of preference. Numerous cross references facilitate the use of the dictionary.

It is, however, to be regretted that the gender of nouns is given only in exceptional cases. It is true that this serious deficiency is to be found in many etymological dictionaries, but the reason for this neglect to give accurate information is hard to understand. The gender is as important a component of a noun as its phonetic substance, its inflexion and its meaning. The absence of information about the gender is most badly missed in the many cases when words are known only from place-names and, thus, are not listed in other dictionaries.

Some of the articles are rather long and comprise small essays on

the etymology, the provenance, the meaning and the use of the elements, e. g. *bȳ*, *lēah*, *stōw*, *tūn*, *þorp*, *þrop*, *-ing*. These articles are well written and give, in extremely condensed form, a wealth of information and a graphic picture of significant phenomena pertinent to the elements used in place-names. They will be of great value for investigations into the corresponding elements in other areas of the Germanic world. The author does by no means pretend to have solved all or even most problems relative to the individual elements, but he calls attention to phenomena that ought to be investigated. So he does also in the Introduction.

The most common place-name elements found in the European continent and in Scandinavia, e. g. *-bȳ*, *-hām*, *-ing*, *-land*, *-stede*, *-tūn*, *-þorp*, etc., invaded also England and rose to great popularity during various periods. In this connection, it is interesting to note that the old Scandinavian elements *-lēv*, *-hēm*, *-vin* and *lōsa* are not demonstrable in England. They were no longer productive elements in name-formation when the Norsemen settled in the British Isles. Therefore the head-word *lausa* 'a slope' (2, p. 17), which at least should have an asterisk, is unjustified. One of the two names concerned is *Lowesby* in Leicestershire (*Glowesbi* 1086 Domesday Book, *Lousebia* ca. 1125), which according to E. Ekwall, *The Oxford dictionary of English place-names* (1940; hereinafter abbreviated Ekwall, *Dict.*), p. 291 "very likely" contains the word just mentioned. Another interpretation must be made. The other name is *Backleys* in the North Riding of Yorkshire (*Baklaus* 1335), the forms of which according to *EPNS* 5, p. 98 "are too few for any satisfactory explanation." Thus, the entry *lausa* should be deleted.

The value of the book is highly enhanced by the maps that are attached to both volumes. They show the distribution of certain elements, of British and Scandinavian names, etc. Many interesting and important findings can be concluded from a study of them. Even a quick glance at these maps shows, for instance, that the two elements *-ing* and the metathesized *-þrop* 'a hamlet' came to England not from Scandinavia but from the continent. It is true that there are scattered names ending in *-ing* that are of Scandinavian origin (see E. Ekwall, *English place-names in -ing*, 1923; R. E. Zachrisson, *English place-names in -ing of Scandinavian origin*, 1924), but it seems certain that *-ing* had more or less ceased to be a productive naming element in Scandinavia at the time the people

emigrated from there to England. Furthermore, it is evident that *-þrop* has nothing to do with the common ODan *-thrup*, *-throp*. These and other observations resulting from a study of the maps are not new discoveries, but they confirm in a decisive way the results of earlier investigations.

The maps also show, more clearly than ever before, the enormous Scandinavian influence on the place-nomenclature in the northern half of England, Danish in the eastern Danelaw and Norwegian in the north-west. The Scandinavian names comprise, beyond comparison, the most interesting part of the foreign constituents in this area. A comparison between map no. 10 showing the distribution of parish names of Scandinavian origin and a map of the presence of Scandinavian surnames in *-son* in England presented by Belsheim, *Norge og Vest-Europa i gammel tid* (1925), p. 143 (reprinted by P. Skautrup, *Det danske sprogs historie*, 1 (1944), p. 103) shows a striking similarity as to the local distribution and frequency of the Scandinavian elements.

The formative nature of the many Scandinavian names in England is varied. They may be native names which were adopted by the invaders and given Scandinavian forms (see, for instance, under *karl*, 2, p. 2), or they may be (combinations of) purely Scandinavian words. But in many cases the new population used names that already existed in finished form. Such names are no doubt *Upsall* (2, pp. 96, 227), which occurs twice in the North Riding of Yorkshire. It is, however, not evident from the reference (*loc.cit.*) to Swedish *Uppsala*, nor from the formulation in *EPNS* 5, pp. 159, 200 ("This name ... is the same as the Swed *Uppsala*"), whether or not the name is regarded as having been transplanted in fixed form or as a primary formation on English soil. The former alternative is no doubt the right one. Other names that most likely were transplanted by the Scandinavian settlers, although it is not so indicated in the book here reviewed or in the respective county surveys, are *Carlby* (2, p. 2; Scand *Karlaby*, *Karleby* etc.), *Hesket* (1, p. 245; 2, p. 124) from three places (WScand *Hestaskeiði*), *Sowber*, *Sulber* (1, p. 31; 2, p. 134; Scand *Solberg*, *-berga*), and hundreds of others. This concerns a matter of principle, which should have been given more consideration both by Smith in his dictionary and by the authors of the county surveys.

In general, the Scandinavian material in the dictionary is not

handled with the same thoroughness and accuracy as the English and Celtic parts. Although two Scandinavian scholars read proofs, there still remain quite a few inconsistencies and inaccuracies. In the following are given some scattered remarks which are the result of a cursory reading of some of the articles that deal with Scandinavian material. They might be of some value for a possible future edition.

The OScand words are usually given in the OIcel orthography. Consequently, long vowels are signified by accents, e. g. *brúðr* 'a bride', *vík* 'a bay', *sól* 'the sun'. The following words with long stem vowel are erroneously listed without accent: *dígr* 'thick', *bóndi* 'a farmer', *hvítr* 'white'. Inversely, the following words, the stem vowel of which is short, have by mistake an accent: *hundr* 'a small wood', *rugr* 'rye', *take* 'to take' (under *intake*), *suðrœnn* 'southern'; the form given is ON *súðrœn*, confusingly enough in the acc. masc. or nom.-acc. fem.).

In OIcel a short vowel before cacuminal *l* + cons. was lengthened shortly before 1200. The orthography in Smith's dictionary reflects conditions after this change in vowel quantity, e.g. *úlfr* 'a wolf', *stólpi* 'a post', *hjálmr* 'a helmet'. The advantage of this orthography is debatable in a case when the actual material is about three centuries older. Inconsistently, it happens that some forms that after 1200 had a long stem vowel are given without accent, e. g. *almr*.

As main-entries, the nouns are normally given in the nom. sing. and the adjectives in the nom. masc. sing. Therefore it must be confusing to a reader who is not an expert in Old Norse when OScand words of these categories are listed in the acc. or stem form, especially since the nom. *-r* usually also indicates masc. gender. The following errors were noted. The forms *gang* 'a passage, a path' (1, p. 193) and *hring* (1, p. 265) 'a ring' are OE but not ON, which are *gangr*, *hringr*. Similarly, *leik* 'play' (2, p. 23) should be *leikr*. The adj. *kald* 'cold' (2, p. 2) should have the masc. nom. *-r* (cf. correctly *langr* 'long', *myrkr* 'dark', etc.). Inversely, the form *lǫgr* 'a (district under one) law' (2, p. 26) is wrong for *lǫg*, which is neut. plur. The reference under this word to *býjar-lǫgr* 'a village community' is likewise wrong, while the compound as a head-word has the correct form *býjar-lǫg*. The first element of this compound is (1, p. 66) as head-word inconsistently given as ON *bȳ*, *býr*. Only the latter form is normally used.

Confusing and partly incorrect is the etymological parenthesis given under *gǫltr* 'a hog, a boar' (1, p. 206), in which is referred to OE *galt*, ON *gylt* and OE *gilte*, translated by 'a gilt, a boar'. There is no ON *gylt*, but there exist two other words, viz. *gyltr*, f. (*iō*-stem) and *gylta*, f. (*iōn*-stem), which both mean 'a young sow', as does the OE *gilte*.

Wrong is also *lúkar* (2, p. 27), given as the plur. form of ON *lúka* 'a hollow'. Since *lúka* is a fem. *ōn*-stem the correct plur. is *lúkur*. The same wrong information is given by A. Mawer, *The place-names of Northumberland and Durham* (1920), p. 137.

The name *Breydon Water* in Norfolk, where the Danes settled in 879, is said to contain ODan **brething*, 'a broad', cognate to Dan. dial. *bredning*. More likely seems to be an ODan form **brethung*; cf. the name *Bredungen* (def. sing.) as name of a wide part of a river in western Sweden (*Ortnamnen i Göteborgs och Bohus län*, 5, p. 124). This name establishes the gender of ODan **brethung* as masc.

ODan. *brink* 'a brink' is (1, p. 51) said to be "the older form (OEScand) of *brekka*." This is an inaccurate formulation. ODan *brink* would correspond to OWScand **brekk(r)*, while ON *brekka* f., is ODan *brinkæ*, which did exist and thus should be regarded as an alternative base-form of ME *brenke* and of some of the place-names containing the stem *brink-*. The word *brink* is in Scandinavian etymological dictionaries and elsewhere generally said to be a MLG loan-word, in which case it would be difficult to interpret the pertinent English place-names as Danish, but L. Moberg, *Om de nordiska nasalassimilationerna* (1944), pp. 101 ff., has shown that it is a native Scandinavian word. The frequent occurrence of *brink* especially in the Danelaw indicates the general assumption that *brink* is a Danish loan-word to be correct.

ON *deill* 'a share' (1, p. 128) is discussed as if it were a native Scand word, which might cause some misunderstanding. There might once have existed a native Proto Norse word **dailaR*, **dailiR*, m., or **dailō*, f., but if so it must have died out very early, at least in WScand, superseded by ON *deild*, ODan and OSwed *dēld*, f. When it again appeared in OScand, in ONorw. not until ca. 1370, it was borrowed from MLG. However, it is possible that the old native word without dental suffix never disappeared in ODan, but until the history of this word in the Scand languages has been clarified in detail, caution is needed in assuming that it exists in old place-names in the Danelaw.

The first element of *Plain Field* in Cambridgeshire and *Plainfield* in Northumberland is (according to 1, p. 176) ON *fleinn*, m. 'a dart, an arrow', "possibly in p. ns. denoting places where the use of such weapons was practised." The former name (*Flaynefelde* 1335) signifies, according to *EPNS*, 19, p. 272, an area shaped like an arrow-head. The first element of the latter name (*Flaynefeld* 1272) has been interpreted by A. Mawer, *The place-names of Northumberland and Durham* (1920), p. 157, as either the OWScand personal name *Fleinn*, or *fleinn*, referring to an arrow-shaped field. To these interpretations, which are preferable to the one suggested by Smith in his dictionary, may be added the possibility that the place-names denote places where material for arrows could be had.

ON *gildri* 'a trap, a snare' (1, p. 202) is given as the only source of ME *gylder* and Engl dial. *gilder* of the same meaning. There existed, however, in OScand at least two other formations, viz. OSwed *gilder*, n., and OScand *gildra*, f. Either of these two words could, like *gildri*, n., have resulted in ME *gylder*.

ON *hellir*, m., is (1, p. 242) translated by 'a cave' and is in names like *Hell Beck* and *Hell Gill* suggested to "refer to 'a cave-like ravine or hollow' through which the stream flows." Unless the meaning of *hellir* changed in England, this interpretation is hardly quite accurate. ON *hellir* and its descendants in modern Scand dialects do not denote any kind of a cave but '(a cave under) a projecting rock'. A cave-like ravine or hollow would not have been called *hellir* if there were no beetling rock formation. However, the first element of the names just mentioned is more likely to be ON *hella*, f. 'a flat stone or rock' or possibly ON *hjallr*, m. 'a ledge'. The former interpretation is *EPNS*, 5, p. 259, given to *Helebec* (1201) and *Helgill* (15th century) on topographical grounds.

ON **hloppa*, f. 'a flea' is (1, p. 253) given as a head word with reference to OE *loppe* 'a spider'. About the latter word is said (2, p. 26) that it is "difficult to distinguish from ON *hloppa* [should be **hloppa*] (Swed *loppa*), ModE dial. *lop* 'a flea'." The etymology of the exclusively Swed. word *loppa* has not been definitely established. It is possible that it is cognate with Proto Germanic **hlaupan* 'to run, to leap', in which case the suggested ON form **hloppa* would be justified. But a more likely possibility is the one suggested by O. von Friesen, *Om de germanska mediageminatorna*, p. 11, viz, a hypocoristic formation denoting 'an animal with a rounded or lumpy

body'; cf. Norw dial. *lopp*, m. 'a frog', *lopputt* 'lumpy', ModIce *lopi*, n. 'a soft swelling' (see Hellquist, *op. cit.*, p. 588; unsatisfactorily treated by A. Torp *Nynorsk etymologisk ordbok*, p. 390); OE *loppe* 'spider' would then be a close relative. If this etymology is correct, the ON form would be **loppa*, and the word is in one way or another related to a whole group of germanic words containing the stem **lubb-*, *lobb-*, all denoting 'something rounded or lumpy'. It is possible that Swed *loppa*, Dan *loppe*, is the result of a fusion of two words, one related to Proto Germanic **hlaupan* 'to run, to leap', the other derived from the hypocoristic stem **lupp-*, but this is a sheer guess.

The first element of the place-name *Neepsend* (*Nipisend* 1297) in the West Riding of Yorkshire is said (1, p. 254) to be an unattested OE, ON **hnipa* 'a hill', which survives as ModE dial. *nip* 'the steep ascent of a road, a hill'. This word **hnipa* is presumed from Norw, Swed *nipa* 'a crag, a steep river bank'. As this is described, several objections may be raised against it. In the first place, OE and ON **hnipa* are not identical formations. The OE form represents a Proto Germanic **hnipan-*, m., while the ON forms would have developed from a Proto Germanic **hnipōn-*, f. Furthermore, the assumed head-word has a short stem vowel, while the Swed *nipa* has a long *ī*. The interpretation given seems, in a distorted form, to originate from E. Ekwall, *Dict.*, p. 321, who assumes ModE dial. *nip* and the first element in *Neepsend* to be the same word as Swed.-Norw *nipa*, which he relates to ON *hnípa* 'to overhang' and OE *hnipian* 'to droop'. Thus, Ekwall considers the stem vowel in the Engl *nip* originally long. Whether or not this assumption is reconcilable with the phonology of the pertinent dialect this reviewer cannot determine, but even if the phonetic part of the problem is in order, the problem is not yet solved. The existence of Swed *nipa*, which today belongs to the vocabulary of the national standard language, was originally limited to the northern dialects. It could theoretically correspond to a WScand **hnípa* or *gnípa*, f. Only the latter form is known from ON. The dialectal conditions in Norw have to be clarified before a definite etymology of ModNorw dial. *nipa* can be given. Since an ON **hnípa* has not yet been established, Ekwall's explanation of ModE dial. *nip* and the first element of *Neepsend* is all in the air. It does not seem impossible that there existed a native OE derivation (**hnipa*, m., **hnipe*, f., or **hnip*, m., n.) to the verb *hnipian*.

The OE *hnutu*, f. 'a nut', OIcel *hnut*, f., OSwed *not*, *nut*, *nyt*, f., is an original Germanic consonant stem **hnut-*. But it was in the sing., in OE partly, in ON fully, transferred to the declension of the *ō*- stems. (The explanation in Wright and Wright, *Old English grammar*, 1950, p. 207, of OE *hnutu* as the acc. form used for the nom., is in the light of conditions in OScand hardly satisfactory.) But Smith's suggestion (1, p. 254) that ON *hnot* represents an older **hnuta*, which could be only a neuter *a*-stem, is wrong. It is hard to determine when the fem. consonant stems in Proto Norse assumed the inflexion of the fem. *ō*-stems in the sing., but it probably happened very early, perhaps before the Christian era. But it is certain that there never was an ON **hnuta*. The *u*-umlauted stem vowel in OWScand *hnot*, OSwed *not*, must come from the gen. plur. or be due to an analogy of some kind.

An ON *hrapi* is possibly the first element in the place-name *Ravden* (*Rapeden* 1429) in Lancashire. It is (1, p. 264) translated by 'small shrubs'. This meaning still exists in ModNorw dialects and is evidenced in ON *fjallhrapi*, m. 'dwarf birch (Betula nana)'. This interpretation was given by E. Ekwall, *The place-names of Lancashire* (1922), p. 48, but he suggests an alternative which seems more likely, namely that *Rape-* may be the name of the brook that flows in the valley (the last element is OE *denu* 'a valley'), which perhaps may be derived from ON *hrapa* 'to rush along'. However, in view of the fact that the name in full is *Ravden Clough* a third interpretation is possible. *Rape-* may be an ON **hrapi*, m., or **hrap*, n., derived from ON *hrapa* 'to fall down'. In mod. Scand dialects *rap*, n. means 'slip, heap of stones or gravel that have fallen down from a (rocky) hillside (often overgrown with shrubs or small trees)', while *rape* has only the latter meaning. The bottom of a clough is likely to consist of fallen stones. For the Scand words here referred to see A. Torp, *Nynorsk etymologisk ordbok* (1919), p. 514 (in detail not satisfactory); E. Abrahamson, *Västsvenska ordstudier* (1936), pp. 3ff.; *Ortnamnen i Göteborgs och Bohus län*, 1ɛ, pp. 178f. and the literature there quoted.

The place-name *Whams* (? *Quassum* ca. 1240, *Quassam* ca. 1300, *Whassum* 1338, 1386) in Lancashire is (1, p. 270) explained as the dat. plur. of ON **hvass* 'a reed'. This interpretation no doubt originates from E. Ekwall, *The place-names of Lancashire*, p. 124, who says that *Whassum* recalls OSwed *hwas* (Swed *vass*) 'reed', and adds

that "at 'the reeds' seems a suitable name." The same word as ModSwed *vass* occurs in OSwed manuscripts of provincial laws several times as *vas(s)*, and once as *hwassom* (dat. plur.). There is no doubt that the latter form is a scribal error (probably caused by association with *hwass* 'sharp') and, thus, has no value for the etymology of the word. Even if the initial sound is established as Proto-Norse *w-*, not *hw-*, the etymology is not fully clear. E. Lidén, *Studien zur altindischen und vergleichenden Sprachgeschichte* (1897), pp. 30f. suggested Proto Germanic **wassa-* < Indo-Eur. **wod-s-o-*, related to the *s*-stem, in Gr. ὕδος, n. 'water' and Sanskr. *útsa-*, n. 'a well', but later, *Studien zur tocharischen Sprachgeschichte*, 1 (1916), p. 9, note 1, he changed his opinion and considered the word related to Norw dial. *vassa* 'to wade', derived from ON *vaða* 'to wade'. – Since *vass* seems to be an exclusively Swedish word, and consequently perhaps never existed in ONorw, another interpretation of the English place-name than Ekwall's ought to be found.

As the origin of the first element of ME *hilder(tre)* 'an elder-tree' is (1, p. 274) suggested OE **hyldre* or ON **hyldri*, "a derivative of a word which survives in Dan *hyld*, *hyldetræ*, Swed *hyll* 'elder'." Probably the OE form **hyldre* is regarded as a fem. *iōn*-stem (cf. OE *bierce* 'birch', *bēce* 'birch') and the ON **hyldri* as a neuter *ia*-stem (cf. ON *birki* 'birch woods', *eiki* 'oak woods'). But there never was an ON **hyldri*. – In *NED*, under *elder*, it is suggested that the ME forms are cognate with Dan *hyld*, *hyldetræ*, Swed *hyll*, and that they are of Scand origin. – Ekwall, *Studies on English place-names* (1936), pp. 121ff., attempted to clarify the seemingly chaotic Germanic forms. After having stated that the exact formation cannot be determined, he gave the following alternative etymologies: 1. OE **hyldre*, a *iōn*-stem derived from an earlier **huldr*. 2. A base **huliðra-*. 3. OE **hulindra-* (cf. OHG *holuntar*, *holinder*), whose *-n-* may have been lost in a later syncopated form (dat. **hylindre* > **hylndre* > *hyldre*; cf. OHG *holnder*, *holder*, *holler*). He concludes his short but fine analysis by the following important statement: "It seems to me most probable that the word is English, as it is only found in this form in English, and as in place-names it is always combined with English elements. The distribution of the element does not give a definite indication. In Suffolk, Scandinavian influence is not inconsiderable, while it is slight in Essex and Northumberland." However, he finally finds it possible that a Scandi-

navian word might have spread to Essex and Northumberland from regions where Scandinavian influence was more marked. In a note he rightfully declines Björkman's tentative suggestion, *Zeitschrift für deutsche Wortforschung*, 2, pp. 215f., that ME *hilder* is a blending of Engl *alder*, *elder* and Scand *hylle*, as being "not convincing." Ekwall's third alternative, with deletion of the possible Scand influence, is the only one that satisfactorily explains all pertinent forms. Actually, the problem is not extremely difficult to solve. The more important Scand forms are the following: OSwed *hylle*, n., ModSwed *hyll* (originally masc.), ModNorw *hyll*, ModDan *hyld* (*-d* is only orthographic, as in *fuld* 'full' = ON *fullr*). ModScand dialects have *hyll*, *höll*, etc., m. (also fem. through attraction from the large group of fem. tree-names) and *hylle*, n. Also an un-umlauted form *holl-try* exists in early ModSwed. There is no trace of a dental suffix in Scand. Consequently, ME *hilder* has no root at all in Scand. The WGerm forms developed from Proto Germanic **hulinðra-*, **hulanðra-*, **hulunðra-*, perhaps all three forms represented in OHG *holinder*, *holantar*, *huluntar*. These forms are formations with the suffix *-ðra-*, which is common in names of trees. The basis is **hulin-* (*-an-*, *-un-*), in syncopated form **huln-* from where the Scand forms are derived. Such occasional forms as early ModSwed *hylder*, *holder* 1578 (both forms in the same source) and *hylder-trää* 1683 are due to influence or loan from MGL *holder*. – Thus the suggested ON form **hyldre* in Smith's dictionary should be deleted. ME *hilder* developed from OE **hylder*, m. (< **hulinðra-*) or **hyldre*, f. (< **hulinðriōn-*).

The etymological parts of the two articles OE *igil*, *īl* 'a hedgehog' and ON **igli* 'a leech' (1, p. 280) are not satisfactory. In the first place, there existed no **igli*, m. 'a leech' in ON. This form was probably reconstrued on the basis of ModDan and ModNorw *igle* (also in Swed dialects). Older Scand for forms are, for instance, OSwed *igil*, early ModSwed *ighel*, early ModDan *egel*, *igel*, *ile*, OHG *egala*, *egila*, which all developed from Proto Germanic **ezila-*. According to *Ordbog over det danske sprog*, 9, col. 74, the Danish word was borrowed from MLG. There must, however, once have existed a native *igil* also in Danish. Such forms as *igle*, *ile* occur rather late and are new formations abstracted from syncopated forms, e.g. def. sing. OSwed *ighlen*, plur. *ighlar*, in analogy with such masc. *an*-stems as *kulle*, *kolle*, (def. *-en*, pl. *-ar*), OSwed *redhre* (def. *-en*, pl.

-ar), etc. – Furthermore, it is suggested by Smith that *igil* 'a leech' is cognate with ON *igull* 'a sea-urchin', but how the long initial vowel in the latter is to be explained is not indicated. If the ON form really had a long *ī*, we shall have to assume two originally different roots. But *ī* is not evidenced beyond doubt, and it seems most likely that the length of the vowel is secondary. Such forms as OSwed *egelkotther*, OIcel *igulkottr* 'a hedgehog', MLG *egel*, OHG *igil* show an original short initial vowel, in which case OSwed *igil* 'a leech' and OE *igil* 'a hedgehog' are, at least as far as the stem is concerned, identical. The suffix may have been different in the two words. In Scandinavian *igel* 'a leech' is Proto Norse **izila-*, while *igel-* in *igelkott* is **izula-*.

The translation (2, p. 5) of ON *kleif*, f., by 'a steep hill-side' and of ON *klif*, n., by 'a cliff, a steep hill' are not fully adequate. Normally *kleif* denotes '(a hill-side, a ravine, a pass, etc. with) a steep or difficult path'. Scandinavian place-names indicate that the difficulty of climbing or descending the place in question is the basis for the meaning. Also *klif*, n., signifies something that has to be climbed, e.g. a steep hill, a stile, etc. Both words are closely related to the ON verb *klífa* 'to climb, to clamber'.

OE and ON *land*, n. 'land' occurs in place-names in a variety of more or less specialized meanings, of which the principal ones are listed in the dictionary (2, p. 13f.). Not mentioned, however, is the meaning 'land by water or a river, a shore', which is common in Scandinavian place-names. This signification should be considered as a possibility at least in the Scandinavian settlements in England, especially when the first element denotes water.

On the basis of the place-name *Malham* (*Malgun* 1086 Domesday Book, *Malghum* 1208, *Malghum* 1257), *Malham Moor* (earlier *Malghemore*) and *Malham Tarn* (earlier *Malgewater*) in the West Riding of Yorkshire, the author abstracts an ON **malgr* 'a gravelly or stoney place'. There was no such word. Smith's interpretation was no doubt inspired by Ekwall, *Dict.*, p. 27, who interprets *Malham* as "the dat. plur. of a Scand word related to the Swedish lake-name *Maljen* (from *Malghe*), ON *mol* 'gravelly soil', *melr* 'sandbank' etc. The exact Scand base is not clear (an OScand *malg-* or an adj. *maligr*; in a def. form *malgi*?). The name means something like 'stony or gravelly place'." Smith, who refers to Ekwall's interpretation, considers even the meaning

obscure: "The exact meaning is not known, and it is difficult to decide which aspect of the remarkable scenery at Malham it describes. The allusion might be to loose boulders or the like." Both the formation and the meaning are quite clear. The two names *Malham Moor* and *Malham Tarn* indicate that there is or was a lake. This lake had the name ON **Malge*, m., a reduced form of *Malge sær* 'the gravelly or pebbly lake'. If there is a river, it is possible that its name was ON **Malga*, f. from *Malga á*. If the lake-name is the primary formation, the name is, as suggested by Ekwall, identical with the name *Maljen* of a lake in Sweden southwest of Stockholm. The parish in which the lake is situated is called *Malexander*, a somewhat distorted form of OSwed *Malghasandr* 1345, *Malghasanda* 1401, 1461. Already E. Hellquist, *Studier öfver de svenska sjönamnen* (1903–1906), p. 390f., interpreted this name correctly as a weak form of an adj. OSwed **maligher*, **malugher* 'sandy etc.' This adj. (for certain reasons **malugher* is preferable to **maligher*) is a derivation of the root *mal-* (*mel-*, *mul-*) 'to crush', and the lake-name has many such morphological parallels as the Swedish names *Skärgen*, a lake (< *OSwed **Skærghe* from **skærugher* 'full of skerries'), *Lärje*, a river (OSwed. *Lērghu*, obl. form of **Lērgha*, from OSwed *lērogher* 'clayey, muddy'), *Målje*, a river (< **Moldgu*, obl. form of < **Moldga*, from **moldugher*, recorded as OIcel *moldugr*), and the Norwegian names *Songe*, a river (< ON **Sǫndgu*, obl. form of **Sǫndga*, from ON *sǫndugr* 'sandy'), *Vingen*, a bay (< ON **Vindgi*, from ON *vindugr* 'windy', etc.); see Janzén, *Namn och bygd* 42 (1954), pp. 32f. The plural form of *Malham* refers no doubt to a number of habitations with the name *Malghe*.

As the only origin of the last element in *Greenodd* (*Green Odd* 1774) and *Ravenser Odd* (*del Odd juxta Ravenserre* 1235–49) is given ON *oddi* 'a point or tongue of land' (2, p. 53). Equally possible is, however, ON *oddr*, m., which in Scandinavian place-names denotes 'a protruding piece of land, often higher than the surroundings'. Ekwall, *The place-names of Lancashire*, p. 213, mentions in his interpretation of *Greenodd* only ON *oddi*, while *EPNS*, 14 (written by A. H. Smith), p. 16, under *Ravenser Odd* refers only to *oddr*, translated by 'headland'.

The head-word ON *reinn* 'boundary strip' (2, p. 82), obviously regarded as a masc. word, is wrong. The real form is *rein*, f.

The forms whose provenance is indicated by "ON" are (1, p. XLVI)

said to be "cited in OIcel forms." In OIcel, *nk* normally appears assimilated as *kk*, which then should show in the head-form. ON **senk* 'a hollow where water collects' (2, p. 118) is an impossible form. ON *søkkr*, m., has the abstract meaning of 'a sunken condition', but Norw dialects indicate that it also might have the concrete meaning of 'hollow', which otherwise normally belongs to Norw dial. *søkk*, f. The only place-name concerned is *Sinkfall* (*Synkefall* 1539) in Lancashire, which by Ekwall, *The place-names of Lancashire*, p. 204, is suggested to contain a ME **senk* 'a hollow'. This **senk* he identifies as a Scand word, viz. the same as Norw dial. *søkk*, *senk*, f., Swed dial. *säkk*, f. 'a hollow, a little valley', which he finds to be the possible source of Engl *sink* 'a basin where waters collect and form a bog'. If Ekwall's interpretation is correct, the head-word in the dictionary should be ON **søkk* or ONorw. **senk*, the latter being an eastern form.

ON *skeið* 'a course, a track, a race, esp. a race-course' is (2, p. 124) given as the second element in some place-names of Scandinavian origin. Disregarded is the synonymous ON *skeiði*, n., which undoubtedly is contained in *Hesket(h)*, evidenced from three counties. ON *Hestaskeiði*, known as the name of some places in Sweden, including the western province of Bohuslän, which has a West-Scand (East-Norw) dialect. Reference should have been given to the last contribution to the discussion of the problems involved in the interpretation of *Hestaskeiði*, viz. *Ortnamnen i Göteborgs och Bohus län* 20:1, pp. 41 f., 73 ff. The Engl *Hesket(h)* was most likely transplanted from Scandinavia as a finished name; see above about more such names. – When the author says that "the root meaning [of ON *skeið*] is somewhat obscure," he is too cautious. There is no doubt that ON *skeið*, n., and *skeiði*, n., are derived from the stem of Proto Germanic **skaiþan* 'to separate', OE *scáðan* 'to separate, to split'; see, for instance, Hellquist, *Svensk etymologisk ordbok* (1939), p. 931.

In the article on ON *skjálf* 'a shelf, a seat', which in OIcel is recorded only in the well-known word *Hliðskjálf* as name of the place from where the god Óðinn surveys all worlds, but which occurs in a great number of Scand place-names. The author fails to pay attention to E. Elgqvist, *Skälv och Skilvingar* (Lund, 1944), an exhaustive investigation where all the intricate and complicated problems connected with the element *skjálf* and all pertinent literature is quoted. Elgqvist finds that *skjálf* denoted small watch-towers

erected for military purposes. Even if his interpretations and statements are not always reliable, his results must be considered, or rejected, as a possible interpretation of Scand place-names in England containing *skjálf*.

The ON head-form **stafir* 'a stake' (2, p. 142), which is said to be found as OSwed and Dan *staver*, is wrong. The OSwed *staver* is the same word as ON *stafr*, m., 'a stake (used as a boundary-mark)', but ModDan (and ModSwed) *staver* represents OSwed *stavur*, m. 'a stake', Proto Norse **staƀura-*. There was no ON **stafir*.

The first element in the lost name *Swithenthate* 1578 in Cumberland is (2, p. 170; with the second element incorrectly reproduced as *-thwaite*) is given as ON **sviðinn* 'land cleared by burning', surviving as dial. *swithen* 'a moor cleared by burning'. The same interpretation is given in *EPNS*, 21, p. 371. It is natural that this element, when it occurs as a single name, e.g. *Sweden*, or as the last member of a compound, e.g. *Swinsow* (*Swineswithne*, 15th century) is a noun with concrete meaning, but as the *first* element of compounds it is no doubt used in the primary function of pret. part. *sviðinn* of ON *svíða* 'to burn, to clear by burning'.

Such a name as *Swineshead* (2, p. 172) contains no doubt OE *swin* 'a swine, a pig' and *hēafod* 'a head', but it is not to be equated with such names as *Swinbrook*, *Swin(e)ford*, *Swinton* etc. Names of the latter type were formed as place-names from two separate elements and were given because pigs had something to do with the places in question. But *Swineshead* does not refer to the presence of pigs. It is an appellative compound meaning 'a pig's head' and referring to some point in the landscape that is shaped like a pig's head. Other names that should be interpreted as such names of comparison are *Bullhead* 'a bull's head', *Gateshead* 'a goat's head' (1, p. 237), and many others. Smith mentions (*ibid.*) only the possibility that some name may refer to the setting up of an animal's head on a pole, which occasionally may have been the reason, but should be considered only in the second place, and is not applicable when the second element denotes other parts of an animal's body than the head, e. g. *Lambrigg*, *Marrick* (*Marige* 1086 Domesday Book, *Marrig(g)* 1157–1400), which (1, p. 267; the latter name also *EPNS* 5, p. 294) contain ON *lamb* 'lamb' and *márr* 'horse' and *hryggr* 'back, ridge' and are interpreted as meaning 'lamb ridge', 'horse ridge', but more likely, or at least equally well, may refer to places

having the shape of the back of an animal. There are hundreds of such names in Scandinavia. In such cases the head-word should be given as *swīneshēafod*, ON *lambhryggr*, *márhryggr*, etc.

The place-name *Thirsk* (*Tresc* 1086 Domesday Book, *Thresca* 1145–53) in the North Riding of Yorkshire is interpreted as ON **þresk* 'a fen, a lake', found as OSwed *þræsk*, Swed *träsk*. The same interpretation, although without postulation of an ON form, is given *EPNS* 5, p. 188 and Ekwall, *Dict.*, p. 444. It is somewhat improper to give an ON form of this word, since its geographical distribution is limited to northern and eastern Swed dialects. There is no trace of it in Norway and Denmark. The suggestion in *EPNS*, 5, p. XXV that *Thirsk* is "possibly a Danish name" is, therefore, without justification. The facts now mentioned make one inclined to doubt the possibility that *Thirsk* can have anything to do with OSwed *þræsk*.

On many occasions the information is given that certain Scand names appear in the nom. plur. Such names as *Sawrey* (2, p. 97), *Stanger* (2, p. 157) are said to represent the nom. plur. of ON *saurr* 'mud, dirt' and *stǫng* 'a pole, a stave'. One is here led to believe that the nom. case of old habitative names was so dominant that the names could be stabilized in this form. However, it is well known that the nom. case of old place-names was only rarely used. The names were syntactically used almost exclusively in the obl. cases, first and foremost in the dative, in which case form thousands of names were fixed. A great number of place-names in Norway end in their present form in *-er*. It would be wrong to say, although it is regularly done in the official Norwegian name work *Norske Gaardnavne* and elsewhere, that they represent the regular nom. form. Actually, they originate from obl. plur. forms, normally the dative. But when the case system collapsed and the dative lost its formal distinction and there was still need for expressing the plural nature of the name, for instance if several habitations were included, the basic plur. form in *-er* replaced the dative form. But this should not be called nominative.

A work including such an enormous and diversified material and such a wealth of information as the one here reviewed must necessarily show some inconsistencies and inaccuracies. The few remarks here made concern a negligible part of the vast material, which on the whole is treated with solid scholarship and reliable skill. Smith's

book is a gigantic achievement worthy of admiration and gratefulness from all Germanists and particularly those who deal with or are interested in Germanic place-names in general and English names in particular.

University of California, Berkeley Assar Janzén

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Funk & Wagnalls Company, Edit. Ref. Library, 153 E. 24th St., New York 10, N.Y.
*J. C. Furnas, R. D. 1, Lebanon, N.J.
Wilbur G. Gaffney, 121 Andrews Hall, Univ. of Nebraska, Lincoln 8, Nebr.
Gaston County Public Library, Gastonia, N.C.
James A. Geary, 4306 – 28th Place, Mt. Rainier, Md.
Mrs. Davis E. Geiger, 509 Amanda Furnace Dr., Ashland, Ky.
I. J. Gelb, Univ. of Chicago, Chicago, Ill.
Demetrius J. Georgacas, Univ. of North Dakota, Grand Forks, N.Dak.
William H. Gilbert, 9015 First Ave., Silver Springs, Md.
Charles Edgar Gilliam, 220 Union Trust Bldg., Petersburg, Va.
Mary E. Griffin, Vassar College, Poughkeepsie, N.Y.
C. M. Goethe, Capital Natl. Bank Bldg., 7th and J. Streets, Sacramento 14, Calif.
Niedersächs. u. Universitätsbibliothek, Prinzenstr. 1, Göttingen, Germany

*Ben Grauer, 29 E. 63rd St., New York 21, N.Y.
Ewald T. Grether, School of Bus. Admin., Univ. of Calif., Berkeley 4, Calif.
Grosvenor Library, 383 Franklin St., Buffalo 2, N.Y.
Elisabeth K. Gudde, P. O. Box 567, Orinda, Calif.
*Erwin G. Gudde, P. O. Box 567, Orinda, Calif.
Gumperts Aktie Bolag, Goeteborg, Sweden
P. Haase & Son, Levstrede 8, Copenhagen K, Denmark
Richard N. Hall, 5914 Wilmette Rd., Bethesda 14, Md.
C. H. Handschin, 405 Vine St., Oxford, Ohio
John Louis Haney, 6419 Woodpine Ave., Philadelphia 31, Pa.
Louise Hanley, 714½ – 3rd St., Wausau, Wisc.
Kelsie B. Harder, Dept. of Languages and Literature, Youngstown College, Youngstown, Ohio
Lester Hargrett, 2106 Spence St., Tallahassee, Fla.
John P. Harrington, 125 W. Carrillo St., Santa Barbara, Calif.
Jesse W. Harris, Southern Illinois Univ., Carbondale, Ill.
*James D. Hart, 740 San Luis Rd., Berkeley 7, Calif.
A. A. Hartman, Rm. 1004, 1121 S. State St., Chicago 5, Ill.
Harvard College Library, Cambridge 38, Mass.
Lee F. Hawley, 1 Langdon St., Madison 3, Wisc.
David Judson Haykin, Library of Congress, Washington 25, D.C.
Frederick W. Hilbig, 1149 Elgin Ave., Salt Lake City 1, Utah
Lewis Heck, 3421 Northampton St., Washington 15, D.C.
Atcheson L. Hench, Univ. of Virginia, Charlottesville, Va.
*Robert Hitchman, 611–13th Ave. N., Seattle 2, Wash.
Cecilia A. Hotchner, Hunter College, 695 Park Ave., New York 21, N.Y.
Henry Beetle Hough, Edgartown, Mass.
Arthur H. Hughes, Trinity College, Hartford 6, Conn.
Humanistiska Biblioteket, Stockholms Högskola, Stockholm 6, Sweden
Ocie Hunt, 105 W. 3rd St., Sweetwater, Texas
Henry E. Huntington Library, San Marino, Calif.
Indiana State Library, 140 N. Senate Ave., Indianapolis 4, Ind.
University of Illinois Library, Urbana, Ill.
State Historical Society of Iowa, Iowa City, Iowa
State University of Iowa, Iowa City, Iowa
Walter V. Irving, 3 Mather St., Binghamton, N.Y.
Helen P. Jackson, Californian Hotel, San Francisco 2, Calif.
John B. Jackson, Box 2149, Santa Fe, N.M.
Moritz Jagendorf, 260 Riverside Dr., New York, N.Y.
Assar Janzén, Univ. of California, Berkeley 4, Calif.
Edgar Jenkins, Box 607, Palm Desert, Calif.
Philip N. Jenner, DAC, 500th MIG, Transl., APO 613, c/o Postmaster, San Francisco, Calif.

Kiichi Jinbo, 8758 Bebaseki, Fuchu-shi, Tokyo, Japan
Public Library, Market Sq., Johannesburg, South Africa
John Carroll University, University Heights, Cleveland 18, Ohio
Johns Hopkins University Library, Baltimore 15, Md.
Joint University Libraries, Kirkland Hall, Nashville, Tenn.
E. Gustav Johnson, 3225 Foster Ave., Chicago 25, Ill.
Petras Jonikas, 281 Olmstead Rd., Riverside, Ill.
Rabbi Benzion C. Kaganoff, 2708 W. Greenleaf, Chicago 45, Ill.
Public Library, Kansas City 6, Mo.
Fort Hays Kansas State College Library, Hays, Kansas
University of Kansas Library, Lawrence, Kansas
Henry Karpenstein, 80 Ord St., San Francisco 17, Calif.
Allen B. Kellogg, 1411 Loretta Dr., Indianapolis 27, Ind.
Hamill Kenny, P. O. Box 681, Franconia, N.H.
Kent State University, Kent, Ohio
University of Kentucky Libraries, Lexington, Ky.
John S. Kenyon, Hiram College, Hiram, Ohio
Joyce King, 40 Swains Lane, Highgate, London, N. 6, England
Clark Kinnaird, 76 Mine St., Flemington, N.J.
Helge Kökeritz, Yale Univ., New Haven, Conn.
Panteleimon K. Kovaliv, 518 – 9th St., N. E., Apt. 410, Washington 2, D.C.
Walter C. Kraft, Dept. of Mod. Lang., Oregon State College, Corvallis, Ore.
Hans Krahe, Indogerm. Seminar, Universität, Tübingen, Germany
Fritz L. Kramer, Mackay School of Mines, Univ. of Nevada, Reno, Nev.
Kungl. Biblioteket, Stockholm, Sweden
Edward Kupka, 1391 Rose St., Berkeley 2, Calif.
Aneale L. Kushmar, 2735 Taylor, Detroit 6, Mich.
Cahrilaos G. Lagoudakis, 3606 Kanawaha St., N. W., Washington, D.C.
Symington P. Landreth, 1 Pine Grove, Bristol, Pa.
Hector Lee, Chico State College, Chico, Calif.
Lehigh University Library, Bethlehem, Pa.
*John Leighly, 1435 Arch St., Berkeley 8, Calif.
Agnes C. Leland, 47 Avis Rd., Berkeley 7, Calif.
Bibliotheka Akademii Nauk SSSR, Birgevaia 1, Leningrad 164, U.S.S.R.
H. K. Lewis & Co., Ltd., P. O. Box 66, 136 Gower St., London W. C. 1, England
Lincoln Library, Shippensburg, Pa.
Edwin M. Loeb, 1565 La Vereda Rd., Berkeley 8, Calif.
*Grant Loomis, 828 Coventry Rd., Berkeley 7, Calif.
Los Angeles Public Library, 630 W., 5th St., Los Angeles 17, Calif.
Los Angeles State College, 855 N. Vermont St., Los Angeles 29, Calif.

Louisiana State University Library, Baton Rouge 3, La.
Public Library, 301–333 Library Place, Louisville 3, Ky.
Bibliothèque de l'Université, Pl. Mgr. Ladeuze, Louvain, Belgium
Hobart M. Lovett, 1177 Cragmont Ave., Berkeley 8, Calif.
A. B. Lundequistska Bokhandeln, Uppsala, Sweden
John Lyman, 7801 Gateway Blvd., Washington 28, D.C.
W. L. McAtee, 2 Davie Circle, Chapel Hill, N. C.
Eugene S. McCartney, 202 Michigan Union, Ann Arbor, Mich.
A. R. McCrady, 1030 E. Green St., Pasadena 1, Calif.
John T. McCutcheon, Jr., Chicago Tribune, Chicago 11, Ill.
John Francis McDermott, 6345 Westminster Place, St. Louis 5, Mo.
*Gordon McKenzie, Dept. of English, Univ. of Calif., Berkeley 4, Calif.
James B. McMillan, Drawer 2877, University, Ala.
E. Wallace McMullen, 57 E. Circle Dr., East Longmeadow, Mass.
Alexander McQueen, 5222 N. Lakewood Ave., Chicago 40, Ill.
James M. McWilliams, 697 Arlington Ave., Berkeley 7, Calif.
Ernest Maas, 150–76 Village Rd., Parkway Village, Jamaica 32, N.Y.
James G. W. MacClamroch, Jefferson Standard Bldg., Greensboro, N.C.
Elsie Mag, G. & C. Merriam Co., 47 Federal St., Springfield 2, Mass.
Yakov Malkiel, 1 Arlington Lane, Berkeley 7, Calif.
*Kemp Malone, Dept. of English, Johns Hopkins Univ., Baltimore 18, Md.
Frederick Manfred, 6717 Auto Club Rd., Minneapolis 20, Minn.
University of Manitoba Library, Winnipeg, Manit., Canada
M. R. Manolatos, 5025 W. Monroe St., Chicago 44, Ill.
Albert H. Marckwardt, Univ. of Michigan, Ann Arbor, Mich.
Max Markrich, 248 – 15th Ave., San Francisco 18, Calif.
University of Maryland Library, College Park, Md.
Mamie Meredith, 2340 Sumner St., Lincoln 2, Nebr.
Louis Mesko, Valley Forge Rd., Devon, Pa.
*Theodore R. Meyer, 3528 Washington St., San Francisco 18, Calif.
Miami Public Library, 1 Biscayne Blvd., Miami 32, Fla.
Miami University Library, Oxford, Ohio
A. F. Michaelis, Standard Oil Co., 225 Bush St., Rm. 2174, San Francisco, Calif.
Michigan Historical Commission, Lansing, Mich.
Michigan State College, East Lansing, Mich.
Michigan State Library, Lansing, Mich.
University of Michigan Library, Ann Arbor, Mich.
Milwaukee Public Library, 814 W. Wisconsin Ave., Milwaukee 3, Wisc.
Minneapolis Public Library, 10th and Hennepin, Minneapolis 3, Minn.
University of Minnesota Library, Minneapolis 14, Minn.
Arthur Minton, R. F. D. 3, New Milford, Conn.

Missouri State Library, State Office Bldg., Jefferson City, Mo.
University of Missouri Library, Columbia, Mo.
William E. Mockler, Dept. of English, West Virginia Univ., Morgantown, W.Va.
Historical Society of Montana, Helena, Mont.
S. G. Morley, 2635 Etna St., Berkeley 4, Calif.
Maralyn Morton, Idaho State College, Pocatello, Idaho
Bibliotheka Akademii Nauk SSSR, Ul Frunze 11, Moscow 19, U.S.S.R.
Universitätsbibliothek, Geschwister Scholl Pl. 1, 13B München 22, Germany
G. M. Munroe, Secretary, Bd. on Geographical Names, No. 8 Temporary Bldg., Ottawa, Ont., Canada
John G. Mutziger, 4711 Riverdale Rd., Riverdale, Md.
National Audubon Society Library, 1130 Fifth Ave., New York 25, N.Y.
National Geographic Society, 16th and M Streets N. W., Washington 6, D.C.
Nebraska State Historical Society, 1500 R St., Lincoln 8, Nebr.
Claude Henry Neuffer, Univ. of South Carolina, Columbia 1, S.C.
University of Nevada Library, Reno, Nevada
Newark Public Library, 5 Washington St., Newark 1, N.J.
The Newberry Library, Chicago 10, Ill.
New Haven Public Library, New Haven 11, Conn.
University of New Mexico Library, Albuquerque, N.M.
New York Historical Society, 170 Central Park West, New York 24, N.Y.
New York Public Library, 5th Ave. and 42nd St., New York 18, N.Y.
New York University, Washington Square Library, 100 Washington Square East, New York 3, N.Y.
Hidemasa Nishizawa, 1-1 Nagato-Cho, Chiyoda-Ku, Tokyo, Japan
Public Library, 345 W. Freemason St., Norfolk 10, Va.
Delf Norona, 315 Seventh St., Moundsville, W.Va.
University of North Carolina Library, Chapel Hill, N.C.
Women's College, Univ. of North Carolina, Greensboro, N.C.
University of North Dakota, University Station, Grand Forks, N. Dak.
Northern Illinois State Teachers College, Dekalb, Ill.
Northwestern University Library, Evanston, Ill.
University of Notre Dame, Notre Dame, Ind.
Benjamin Nunez, Earl Hall, Columbia Univ., New York, N.Y.
Public Library, 125 – 14th St., Oakland, Calif.
Clarence B. Odell, Denoyer-Geppert Co., 5235 Ravenswood Ave., Chicago 40, Ill.
Ohio State University Library, Columbus 10, Ohio
Oklahoma A. and M. College Library, Stillwater, Okla.
Oklahoma City Libraries, 3rd and Robinson, Oklahoma City 2, Okla.

University of Oklahoma, Norman, Okla.
University of Oregon Library, Eugene, Oregon
Allan H. Orrick, Indiana Univ., Bloomington, Ind.
National Museum od Canada, Library, Ottawa 4, Ont., Canada
Librarian, Geographical Branch, 100 Elgin Bldg., Ottawa 4, Canada
Wm. D. Overman, 31 Mull Ave., Akron 3, Ohio
Bibliothèque de l'Université, 47 Rue des Ecoles, Paris 5, France
Librairie des Méridiens, Klincksieck & Cie., 119 Blvd. St. Germain, Paris VI, France
Pennsylvania State Library, Box 608, Harrisburg, Pa.
Patee Library, Pennsylvania State Univ., University Park, Pa.
John P. Pauls, 3209 W. Evergreen Ave., Chicago 51, Ill.
Peabody Museum Library, Salem, Mass.
T. M. Pearce, Univ. of New Mexico, Albuquerque, N.M.
Historical Society of Pennsylvania, 130 Locust St., Philadelphia 7, Pa.
University of Pennsylvania Library, 34th St., and Woodland Ave., Philadelphia 4, Pa.
Alfred Percy, Elon Rd., Madison Heights, Va.
P. G. Perrin, Department of English, University of Washington, Seattle, Wash.
Benedict Pfaller, OSB, St. Anthony's Church, St. Anthony, N.D.
Charles A. Philhower, 303 Mountain Ave., Westfield, N.J.
University of Pittsburgh Library, Pittsburgh 13, Pa.
George H. Pollock, Institute for Psychoanalysis, 664 N Michigan Ave, Chicago 11.
Library Assoc. of Portland, 801 S. W. 10th Ave., Portland 5, Oregon
Louise Pound, 1632 L Street, Lincoln 8, Nebr.
Pratt Institute Library, Brooklyn 5, N.Y.
Newbell N. Puckett, Dept. of Sociology, Western Reserve Univ., Cleveland 6, Ohio
University of Puerto Rico Library, Rio Piedras, Puerto Rico
Mrs. H. Pugh, 130 W. Broad St., Burlington, N.J.
Ernst Pulgram, Dept. of Romance Languages, Univ. of Michigan, Ann Arbor, Mich.
State College Library, Pullman, Wash.
Purdue University Library, Lafayette, Ind.
Thomas Pyles, Anderson Hall, Univ. of Florida, Gainesville, Fla.
Queens Borough Public Library, Jamaica, N.Y.
Queens University Library, Kingston, Ont., Canada
Manuel L. Quezon Institute, P. O. Box 2931, Manila, Philippines
C. J. Raeth, Upham Hall, Miami University, Oxford, Ohio
Rand McNally & Co., P. O. Box 7600, Chicago 80, Ill.
H. F. Raup, Dept. of Geog. and Geol., Kent State Univ., Kent, Ohio

Allen Walker Read, 39 Claremont Ave., New York 27, N.Y.
Click Relander, 1212 N. 32nd Ave., Yakima, Wash.
George Rentz, Box 1437, Aramco, Dhahran, Saudi Arabia
T. W. Reynolds, Box 121, Riviera Beach, Fla.
The Rice Institute, Fondren Library, Box 1892, Houston 1, Texas
Richmond Public Library, 101 E. Franklin St., Richmond 19, Va.
John S. Roberts, 469 – 3rd St. W., Sonoma, Calif.
R. D. Roberts, 312 Shearer Bldg., Bay City, Mich.
Public Library, 115 South Ave., Rochester, N.Y.
P. Burwell Rogers, English Dept., Bucknell Univ., Lewisburg, Pa.
Morris Rosenblum, 959 Carroll St., Brooklyn 25, N.Y.
Stowell Rounds, Cannondale, Conn.
Hubert A. Royster, 2318 Beechridge Rd., Raleigh, N.C.
J. B. Rudnyckyj, Dept. of Slavic Studies, Univ. of Manitoba, Winnipeg, Manit., Canada
St. Louis Public Library, 13th and 14th Sts., St. Louis 3, Mo.
Biblioteca de la Facultad de Filosofia, Plaza de la Anaya, Salamanca, Spain
Wheeler Sammons, Jr., A. N. Marquis Co., 210 E. Ohio St., Chicago 11, Ill.
San Diego Public Library, San Diego 1, Calif.
Public Library, Civic Center, San Francisco 2, Calif.
San Jose Junior College, 2100 Moorpark Ave., San Jose, Calif.
San Jose State College Library, San Jose, Calif.
William Saroyan, 24848 Malibu Rd., Malibu, Calif.
Margaret C. Schemel, Lincoln Memorial Univ., Harrogate, Tenn.
Richard B. Sealock, 5819 McGee St., Kansas City 13, Mo.
William M. Seaman, Dept. of Foreign Lang., Michigan State College, East Lansing, Mich.
Seattle Public Library, Seattle 4, Wash.
Pauline A. Seely, 1135 Grant St., Denver 3, Colo.
Alfred Senn, 207 Cynwyd Rd., Bala-Cynwyd, Pa.
George Pope Shannon, 4522 Drummond Ave., Chevy Chase 15, Md.
Esther K. Sheldon, 352 Argyle Rd., Brooklyn 18, N.Y.
James Sledd, Dept. of English, Univ. of Calif., Berkeley 4, Calif.
Elsdon C. Smith, 322 Sherman Ave., Evanston, Ill.
Smithsonian Institution, Library, Washington 25, D.C.
Robert Sonkin, City College, 139th St. and Convent Ave., New York 31, N.Y.
University of South Carolina, Library, Columbia 1, S.C.
University of South Dakota Libraries, Vermillion, S.D.
Southern Illinois University, Carbondale, Ill.
Southwest Museum Library, Highland Park, Los Angeles 42, Calif.
Southwestern Louisiana Inst., Stephens Memorial Library, Lafayette, La.

David G. Speer, Dept. of Modern Lang., Purdue Univ., Lafayette, Ind.
Spokane Public Library, Spokane 4, Wash.
*Gustavo Stahl, 10a Calle 6–13, Z 1, Guatemala City, Guatemala
Stanford University Libraries, Stanford, Calif.
Taylor Starck, Harvard Univ., Cambridge 38, Mass.
D. T. Starnes, Univ. of Texas, Austin 12, Texas
*W. A. Starr, 405 Montgomery St., San Francisco 4, Calif.
Vilhjalmur Stefansson, Dartmouth College, Baker Library, Hanover, N.H.
Jess Stein, Random House, 457 Madison Ave., New York 22, N.Y.
Mrs. Mary Florence Steiner, 225 Central Park Ave., Wilmette, Ill.
Noel C. Stevenson, 926 J Bldg., Suite 612, Sacramento 14, Calif.
Mrs. Andrew W. Stewart, 1591 Oakdale St., Pasadena, Calif.
*George R. Stewart, 100 Codornices Rd., Berkeley, Calif.
Sterling A. Stoudemire, Dept. of Romance Languages, Univ. of North Carolina, Chapel Hill, N.C.
O. Paul Straubinger, 4607 Oakwood Pl., Riverside, Calif.
Arval L. Streadbeck, A 256 University of Utah, Salt Lake City 1, Utah
E. G. Swem, 119 Chandler Court, Williamsburg, Va.
Tacoma Public Library, Tacoma 3, Wash.
Ashley F. Talbot, 38 Winans St., East Orange, N.J.
*Peter Tamony, 2876 – 24th St., San Francisco 10, Calif.
Edward Taube, Univ. of Wisconsin, 620 Lake Ave., Racine, Wisc
Tennessee State Library and Archives, Nashville 3, Tenn.
University of Tennessee Library, Knoxville 16, Tenn.
I. J. Tepperman, 548 Palmerston Blvd., Toronto 4, Ont., Canada
A. and M. College of Texas, College Station, Texas
Texas Christian University Library, Fort Worth 9, Texas
University of Texas Library, Austin 12, Texas
Texas State College for Women, Box 3715, Denton, Texas
Texas Technological College Library, Lubbock, Texas
Gutierre Tib´n, Paseo de la Reforma 1–959, Ciudad de Mexico, Mexico
Toledo Public Library, 325 Michigan St., Toledo 2, Ohio
University of Toledo Library, Toledo, Ohio
University of Tulsa Library, 7th and College, Tulsa, Okla.
Harlan L. Umansky, Emerson High School, Union City, N.J.
U.S. Army Map Service, 6500 Brooks Lane, Washington 16, D.C.
U.S. Coast and Geodetic Survey, Library, Washington 25, D.C.
U.S. Dept. of the Interior, Office of Geography, Rm. 2463, Interior Bldg., Washington 25, D.C.
U.S. Geological Survey Library, Rm. 1033, GSA Bldg., Washington 25, D.C.
U.S. Navy Hydrographic Office, Suitland, Md.
The Genealogical Society, 80 N. Main St., Salt Lake City 1, Utah
Utah State Agricultural College, Logan, Utah

University of Utah, Salt Lake City, Utah
Francis L. Utley, Dept. of English, Ohio State Univ., Columbus 14, Ohio
Michael S. Vartanoff, 6825 Wilson Lane, Bethesda 14, Md.
Vermont Historical Society, Montpelier, Vt.
Eugene B. Vest, Chicago Undergrad. Div., Univ. of Illinois, Chicago 11, Ill.
James M. Vicary, 22 East 60th Street, New York 22, N.Y.
Provincial Library, Victoria, B. C., Canada
Virginia Historical Society, The Lee House, 707 E. Franklin St., Richmond 19, Va.
Virginia State Library, Richmond 19, Va.
Ivan H. Walton, 320 Lakeview Dr., Ann Arbor, Mich.
University of Washington Library, Seattle 5, Wash.
Frank H. Waskey, Oakville, Wash.
R. Gordon Wasson, 23 Wall St., New York 8, N.Y.
Wayne State University Library, 5210 – 2nd Ave., Detroit 2, Mich.
C. A. Weslager, 601 S. Maryland Ave., Wilmington, Del.
West Virginia University Library, Morgantown, W.Va.
West Virginia Wesleyan College Library, Buckhannon, W.Va.
Western Reserve University Library, 11111 Euclid Ave., Cleveland 6, Ohio
H. J. Van de Wijer, E. Van Evenstraat 10, Louvain, Belgium
Helen P. Wheeler, Vassar College, Poughkeepsie, N.Y.
Catherine Poey Williams, 603 Ocean Ave., Santa Monica, Calif.
Margery M. Williams, 63 Whittredge Rd., Summit, N.J.
A. H. Wilson, 28 Warren Ave., Somerville 43, Mass.
John N. Winburne, 1400 N. Hagadorn Rd., East Lansing, Mich.
University of Wisconsin Library, Madison 6, Wisc.
Wisconsin State Historical Society, 816 State St., Madison 6, Wisc.
University of the Witwatersrand Library, Milner Park, Johannesburg, South Africa
Hubert Blaine Wolfeschlegelsteinhausenbergerdorff, Sr., 142 South 11th St., Philadelphia 7, Pa.
H. J. Woods, Jr., 511 Fairview Ave., Reno, Nev.
Henry B. Woolf, 151 Maple St., Springfield, Mass.
The World Publishing Co., David B. Guralnik, 2231 W. 110 St., Cleveland 2, Ohio
A. J. Wraight, 18 – 9th St., N. E., Washington 2, D.C.
Charles L. Wrenn, Pembroke College, Oxford, England
University of Wyoming, Laramie, Wyo.
Yale University Library, New Haven, Conn.
*Walter Yust, Editor, Encyclopaedia Brittanica, 425 N. Michigan Ave., Chicago 11, Ill.
Wilbur Zelinsky, 20232 San Juan Dr., Detroit 21, Mich.
Gertrude M. Zimmer, 221 Patterson St., Farmington, Mo.

II.

In the following section, members are listed according to the state or foreign country in which they reside. Of the numbers in parentheses, the first refers to personal members, the second to libraries.

Alabama (1–2). McMillan, James B.; Air University Library – University of Alabama

Arizona (0–2). Arizona State College – University of Arizona

Arkansas (0–1). University of Arkansas

California (49–18). Adams, K. T. – Beeler, Madison S. – Bell, Handsel G. – Boodberg, P. A. – Brierly, A. A. – Brown, Thomas P. – Browne, Arthur W. – Buell, Warren H. – Campbell, Arthur L. – Carlisle, Henry C. – Clarke, Dwight L. – Farquhar, Francis P. – Forester, G. S. – Goethe, C. M. – Grether, Ewald T. – Gudde, Elisabeth K. – Gudde, Erwin G. – Harrington, John P. – Hart, James D. – Jackson, Helen P. – Janzén, Assar – Jenkins, Edgar – Jenner, Philip N. – Karpenstein, Henry – Kupka, Edward – Lee, Hector – Leighly, John – Leland, Agnes C. – Loeb, Edwin M. – Loomis, Grant – Lovett, Hobart M. – McCrady, A. R. – McKenzie, Gordon – McWilliams, James M. – Malkiel, Yakov – Markrich, Max – Meyer, Theodore R. – Michaelis, A. F. – Morley, S. G. – Roberts, John S. – Saroyan, William – Sledd, James – Starr, W. A. – Stevenson, Noel C. – Stewart, Mrs. Andrew W. – Stewart, George R. – Straubinger, O. Paul – Tamony, Peter – Williams, Catherine Poey; California Academy of Science – University of California, Berkeley – Dept. of Geography, Univ. of Calif., Berkeley – University of California, Davis – University of California, Los Angeles – University of California, Riverside – California State Library – Fresno State College – Henry E. Huntington Library – Los Angeles Public Library – Los Angeles State College – Oakland Public Library – San Diego Public Library – San Francisco Public Library – San Jose Junior College – San Jose State College – Southwest Museum Library – Stanford University

Colorado (2–4). Davidson, Levette J. – Seely, Pauline A.; Colorado College – University of Colorado – Denver Public Library – University of Denver

Connecticut (5–3). Allen, Morse S. – Hughes, Arthur H. – Kökeritz, Helge – Minton, Arthur – Rounds, Stowell; Connecticut State Library – New Haven Public Library – Yale University

Delaware (2–0). Dunlap, A. R. – Weslager, C. A.

Florida (3–4). Hargrett, Lester – Pyles, Thomas – Reynolds, T. W.; Florida State Library – Florida State University – University of Florida – Miami Public Library

Georgia (1–1). Cheek, Ben F., Jr.; Atlanta Public Library

Idaho (1–0). Morton, Maralyn

Illinois (22–10). Collins, Charles E. – Droege, Geart – Edward, Edith F. – Franzen, Gösta – Fucilla, Joseph G. – Gelb, I. J. – Harris, Jesse W. – Hartman, A. A. – Johnson, E. Gustav – Jonikas, Petras – Kaganoff, Rabbi Benzion C. – McCutcheon, John T., Jr. – McQueen, Alexander Manolatos, M. R. – Odell, Clarence B. – Pauls, John P. – Pollock, George H. – Sammons, Wheeler, Jr. – Smith, Elsdon C. – Steiner, Mrs. Mary Florence – Vest, Eugene B. – Yust, Walter; American Peoples Encyclopaedia – Bradley University – Chicago Public Library – University of Chicago – University of Illinois – The Newberry Library – Northern Illinois State Teachers College – Northwestern University – Rand McNally and Co. – Southern Illinois University

Indiana (4–3). Dean, Orpha M. – Kellogg, Allen B. – Orrick, Allan H. – Speer, David G.; Indiana State Library – University of Notre Dame – Purdue University

Iowa (0–2). State Historical Society – State University of Iowa

Kansas (0–2). Fort Hays Kansas State College – University of Kansas

Kentucky (3–2). Clagett, Marjorie – Field, Thomas P. – Geiger, Mrs. Davis E.; University of Kentucky – Louisville Public Library

Louisiana (0–2). Louisiana State University – Southwestern Louisiana Institute

Maine (1–1). Chadbourne, Ava H.; Bowdoin College Library

Maryland (8–4). Cooley, Franklin D. – Geary, James A. – Gilbert, William H. – Hall, Richard N. – Malone, Kemp – Mutziger, John G. – Shannon, George Pope – Vartanoff, Michael S.; Enoch Pratt Free Library – The Johns Hopkins University – University of Maryland – U.S. Navy Hydrographic Office

Massachusetts (8–4). Clark, Donald T. – Duckert, Audrey R. – Hough, Henry Beetle – McMullen, E. Wallace – Mag, Elsie – Starck, Taylor – Wilson, A. H. – Woolf, Henry B.; American Antiquarian Society – Boston Public Library – Harvard University – Peabody Museum, Salem

Michigan (11–6). Bickford, Roy M. – Foster, Theodore G. – Kushmar, Aneale L. – McCartney, Eugene S. – Marckwardt, Albert – Pulgram, Ernst – Roberts, R. D. – Seaman, William M. – Walton, Ivan H. – Winburne, John N. – Zelinsky, Wilbur; Detroit Public Library – University of Detroit – Michigan Historical Commission – Michigan State College – University of Michigan – Wayne State University

Minnesota (4–2). Allen, Harold B. – Brainerd, E. L. – Brown, Samuel L. – Manfred, Frederick; Minneapolis Public Library – University of Minnesota

Missouri (4–4). Cochran, R. T. – McDermott, John Francis – Sealock, Richard B. – Zimmer, Gertrude M.; Kansas City Public Library – Missouri State Library – University of Missouri – St. Louis Public Library

Montana (1–1). Ashton, William E.; Historical Society of Montana

Nebraska (4–1). Ackerman, Louise M. – Gaffney, Wilbur G. – Meredith, Mamie – Pound, Louise; Nebraska State Historical Society

Nevada (2–1). Kramer, Fritz L. – Woods, H. J., Jr.; University of Nevada

New Hampshire (2–1). Kenny, Hamill – Stefansson, Vilhjalmur; Dartmouth College

New Jersey (10–2). Ames, Karl – D'Amato, Orlando – Eckerson, S. J. – Furnas, J. C. – Kinnaird, Clark – Philhower, Charles A. – Pugh, Mrs. H. – Talbot, Ashley F. – Umansky, Harlan L. – Williams, Margery M.; Demarest Memorial Library – Newark Public Library

New Mexico (4–1). Carlson, Helen – Duncan, R. M. – Jackson, John B. – Pearce, T. M.; University of New Mexico

New York (25–13). Abramson, Samuel H. – Abt, Henry E. (Brand Names Foundation) – Barnhart, Clarence L. – Barnhart, Robert K. – Bijur, George – Brecher, Felix – Bryant, Margaret M. – Cross, Ephraim – Crowell, Thomas L. – Davis, Moshe – Giffin, Mary E. – Grauer, Ben – Hotchner, Cecilia A. – Irving, Walter V. – Jagendorf, Moritz – Maas, Ernest – Nunez, Benjamin – Read, Allen Walker – Rosenblum, Morris – Sheldon, Esther K. – Sonkin, Robert – Stein, Jess – Vicary, James M. – Wasson, R. Gordon – Wheeler, Helen P.; American Geographical Society – Brooklyn Public Library – University of Buffalo – Cornell University – Funk and Wagnalls Co. – Grosvenor Library, Buffalo – National Audubon Society – The New York Historical Society – New York Public Library – New York University – Pratt Institute Library – Queens Borough Public Library – Rochester Public Library

North Carolina (4–4). McAtee, W. L. – MacClamroch, James J. W. – Royster, Hubert A. – Stoudemire, Sterling A.; Duke University Library – Gaston County Public Library – University of North Carolina – Womens College, Univ. of North Carolina

North Dakota (4–1). Beck, Richard – Caldwell, Robert A. – Georgacas, Demetrius J. – Pfaller, Benedict, OSB; University of North Dakota

Ohio (9–11). Alatis, James E. – Handshin, D. H. – Harder, Kelsie B. – Kenyon, John S. – Overman, William D. – Puckett, Newbell N. – Raeth, C. J. – Raup, H. F. – Utley, Francis, L.; Bowling Green State University – Cincinnati Public Library – Cleveland Public Library – John Carroll University – Kent State University – Miami University – Ohio State University – Toledo Public Library – University of Toledo– Western Reserve University – The World Publishing Co.

Oklahoma (1–4). Criswell, E. H.; Oklahoma A. and M. College – Oklahoma City Libraries – University of Oklahoma – University of Tulsa

Oregon (1–2). Kraft, Walter C.; University of Oregon – Library Association of Portland

Pennsylvania (10–9). Baker, Donald Gay – Baum, S. V. – Cohen, Hennig – Corcoran, Joseph N. – Haney, John Louis – Landreth, Symington P. – Mesko, Louis – Rogers, P. Burwell – Senn, Alfred – Wolfeschlegelsteinhausenbergerdorff, Hubert Blaine, Sr.; Bryn Mawr College – Bucknell University – Lehigh University – Lincoln Library, Shippensburg – Pennsylvania Historical Society Ponnsylvania State Library – Pennsylvania State University – University of Pennsylvania – University of Pittsburg

Rhode Island (0–1). Brown University

South Carolina (2–2). Bradley, F. W. – Neuffer, Claude Henry; The Erskine College Library – University of South Carolina

South Dakota (1–1). Ehrensperger, Edward C.; University of South Dakota

Tennessee (1–3). Schemel, Margaret C.; Joint University Libraries – Tennessee State Library and Archives – University of Tennessee

Texas (6–8). Atwood, E. Bagby – Cofer, D. B. – Dabbs, Jack A. – Findley, Nell Green – Hunt, Ocie – Starnes, D. T.; Baylor University – Dallas Public Library – The Rice Institute – A. and M. College of Texas – Texas Christian University – University of Texas – Texas State College for Women – Texas Technological College

Utah (2–4). Hilbig, Frederick W. – Streadbeck, Arval L.; Brigham Young University – The Genealogical Society – Utah State Agricultural College – University of Utah

Vermont (0–1). Vermont Historical Society

Virginia (5–4). Abbott, Charles C. – Gilliam, Charles Edgar – Hench, Atcheson L. – Percy, Alfred – Swem, E. G.; Norfolk Public Library – Richmond Public Library – Virginia Historical Society – Virginia State Library

Washington (4–5). Hitchman, Robert – Perrin P. G. – Relander, Click – Waskey, Frank H.; Seattle Public Library – Spokane Public Library – State College, Pullman – Tacoma Public Library – University of Washington

West Virginia (5–2). Atha, Mrs. F. O. – Bush, Mrs. A. Kyle – Chrisman, Lewis H. – Mockler, William E. – Norona, Delf; West Virginia University – West Virginia Wesleyan College

Wisconsin (5–3). Cassidy, Frederic G. – Erlandson, Mrs. Willis J. – Hanley, Louise – Hawley, Lee F. – Taube, Edward; Milwaukee Public Library – Wisconsin State Historical Society – University of Wisconsin

Wyoming (0–1). University of Wyoming

District of Columbia (7–6). Belden, Allen – Burrill, Meredith F. – Haykin, David Judson – Heck, Louis – Kovaliv, Panteleimon K. – Lyman, John – Wraight, A. J.; National Geographic Society – Smithsonian Institution – U.S. Army Map Service – U.S. Coast and Geodetic

Survey – U.S. Dept. of the Interior, Office of Geography – U.S. Geological Survey

Alaska (1–0). DeArmond, Robert N.

Hawaii (1–0). Bryan, Edwin H.

Puerto Rico (0–1). University of Puerto Rico

Philippines (0–1). Manuel L. Quezon Institute

Canada (5–6). Bereskin, A. I. – Dupré, Gilles – G. M. Munroe (Board on Geographical Names) – Rudnychkyj, J. B. – Tepperman, I. J.; University of British Columbia – University of Manitoba – National Museum of Canada Library – Geographical Branch, Ottawa – Provincial Library, Victoria

Mexico (1–0). Tibón, Gutierre

Guatemala (1–0). Stahl, Gustavo

Belgium (2–2). Carnoy, A. – H. J. Van De Wijer; Office International de Librairie, Brussels – Bibliotheque de l'Université Louvain

Denmark (0–1). P. Haase and Son

England (2–2). King, Joyce – Wrenn, Charles W.; Bodleian Library – H. K. Lewis and Co., Ltd.

France (0–2). Librairie des Méridiens – Bibliothèque de l'Université, Paris

Germany (1–4). Krahe, Hans; Niedersächsische u. Universitätsbibliothek, Göttingen – Universitätsbibliothek, München – Freie Universität, Berlin – Gedenkbibliothek, Berlin

Spain (0–1). Facultad de Filosofia, Salamanca

Sweden (0–4). Gumperts Aktie Bolag – Humanistiska Biblioteket, Stockholms Högskola – Kungl. Biblioteket, Stockholm - A. B. Lundequistska Bokhandeln

South Africa (0–2). Public Library, Johannesburg – University of the Witwatersrand

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Names in *Leaves of Grass*

C. CARROLL HOLLIS

EVERYONE THAT KNOWS WHITMAN knows that he was fascinated with names. Indeed it has long been obvious that a distinctive device in *Leaves of Grass* is the use of names, particularly place names, although no one has as yet abstracted Whitman's theory from his extensive practice. Perhaps the reason for this neglect of a major aspect of Whitman's art is as much an *embarrassement des richesse* as anything else, for the concordance shows a use of names in startling excess of any other 'concordanced' poet. Here, too, I shirk the labor of classifying and categorizing the hundreds of names, and turn rather to new manuscript evidence that reveals much of Whitman's strong conviction and partly formed theory on the use of names.

For purposes of a larger study on Whitman's language, I have been permitted to examine the unpublished manuscript holdings of Mr. Charles Feinberg of Detroit. Of the many relevant items, three in particular seem to me to demand a new interpretation of Whitman's poetic growth, and all three are centrally concerned with names: the first of these is the notebook *Words*;[1] the second item is the manuscript of Whitman's *An American Primer*;[2] and the

[1] In the *Catalogue of an Exhibition held at the Detroit Public Library, Detroit, Michigan, 1955*, this item is No. 15 and is described in part as follows: "Words: Whitman's Notebook for an Intended American Dictionary. A Ms. and Clippings. (176 leaves 18½ cm. × 13 cm.) ...Manuscript notes, clippings, words and phra s on grammar, language, etc. were saved by Walt Whitman in this book."

[2] Whitman's work known as *An American Primer* was printed by Horace Traubel from a collection of short notes on individual slips of paper made by Whitman from cut portions of the paper wrappers of the first edition of *Leaves of Grass*. These are short notes and were not written at one time, but in the book they are printed in regular essay form. Traubel's method of presentation is unfortunate only to the extent that the reader cannot but be baffled by the jerky, unconnected, disparate style. With the 1855 Preface, the *Primer* is the most important single item for an understanding of Whitman's poetry. It has been unfortunately neglected because of the difficulty in reading it as an essay, a form Whitman never intended for it.

third, a gathering of notes called "The States and Their Resources."[3] All of these were written in the 1850's; a few entries clearly antedating the publication of the first *Leaves of Grass* in 1855, but most apparently jotted down between 1855 and the Boston edition of 1860. These were not the 'shaping' years, but more accurately the 'taking stock' years in which Whitman (already fixed in his poetic cast by the 1855 venture) was now examining the mass of material gathered by him as a would-be lecturer[4] for possible values as poetry.

In this examination Whitman was obviously guided more by poetic instinct than scientific awareness, and the consequences show an almost passionate perceptivity to the aesthetic value of names that is distinctive with him. In the collection of notes now entitled *An American Primer*, Whitman is, in fact, so intense in his concern with the need for names that grow out of American experience that it is difficult to see what motivated Traubel in ignoring Whitman's own title, "Names."[5] Certainly the notes themselves are clear indications of Whitman's uncanny perception of the value of names to his poetry. "All that immense volumes, and more than volumes can tell, are conveyed in the right name" and "the right name of a city, state, town, man, or woman, is a perpetual feast to the aesthetic and moral nature."[6] In this statement Whitman had

[3] This item is described in the Catalogue of the Feinberg Exhibition, p. 45: "The States and Their Resources; notes. A Ms. written mostly on versos of blank forms of the office of the Tax Collector of the City of Williamsburgh. (29 p. 21½× 12 cm. largest). Individual states listed by Whitman on separate slips of paper; each contains comments on the name, resources, population, geography, etc."

[4] It is my personal conviction that Whitman made the unpredictable leap from a conventional journalistic career to the poetry of *Leaves of Grass* by means of a thwarted desire to become the lyceum prophet-priest of democracy. In everything I have seen of the early material, he treats the information he gathers not for its use as poetry on the page but for its value in impassioned oratory. This is not the place to parade the evidence supporting this hypothesis, but it will be evident in what follows that Whitman writes for the ear as much as for the eye.

[5] The original outside cover has "*Names*" in Whitman's large, flowing, ornate script that he often used to spell out projected titles. Below, but in a smaller hand, he writes in a parenthesis, "Words, Language, Voices," presumably explanatory but subordinate titles. Whitman was never final in his title choices, and he next writes out "Words and Names," and then "Names and Words," to be followed on the verso of the title page and on each side of the second page with the title "*Names*" again. The title "An American Primer" does appear but not until entry No. 86 of the collection of 114 slips.

originally written "perpetual feast to the *ear*," and this first reaction would seem to be nearer to his real experience. Certainly when he asked himself the rhetorical question, "What is the fitness — what the strange charm — of aboriginal names?" he did so only to prepare for the half answer, "Monogahela: it rolls with venison richness upon the palate."[7]

Whitman knew, however, that not all men shared what might be called his auditory taste for names. In fact, "masses of men, unaware what they secretly like, lazily inquire what difference there is between one name and another." The "masses being always as keen, eligible as any, whether they know it or not," it is essential that "the few fine ears of the world decide for them also." This is one of the functions, almost the key function, of the poet, as Whitman perceived his office. Believing that "names are a test of the esthetic and of spirituality," he wished to share that "delicate subtle something there is in the right name, an undemonstrable nourishment that exhilirates the soul."[8]

Whitman never explicitly defines the "subtle something." He was no philosopher of language, no analytic psychologist, and presumably he accepted the truth of his intuitive grasp of the mystery of language with complete aplomb. I do not mean that he made no investigation of language,[9] but that his amateur researches were for purposes of exploitation of the mysteries of names, not for the solving of them. He makes a note to check the work of John Pickering, the author of an early book on Americanisms,[10] saves a news-

[6] *Primer*, 107. In this and succeeding quotations, I enumerate the notes by number in the arrangement in which Traubel left them; the slip on which this comment is made is the 107th. The paper would have been available to Whitman late in 1855 and in 1856 and the entry was certainly made at that time.

[7] *Primer*, 90. [8] *Primer*, 106.

[9] Whitman had a far greater understanding of the philological aspects of language than is generally realized. The *Word* book was essentially a handy filing system for keeping all sorts of notes about language: slang words, French words with pronunciation hints and definitions, clippings on phonetic spelling and language history, structure, and evolution. Significant quotations from Max Muller, von Humboldt, Bunsen, his exhaustive analysis of Webster's Introduction, and his many magazine clippings on folk-lore are clear indications that Whitman was by no means as naive about language as the picture that he presents of himself in his own poetry.

[10] *Words*, 100. As with the *Primer*, entries are enumerated here in the order in which they appear in the *Word* Ms. book.

paper clipping in which the Secretary of the Navy lists the original Indian names of vessels which were being changed to names of states, rivers, cities, or towns,[11] and marks and underlines a column long article on "Origin of the Names of the States,"[12] all being presumably grist for his mill. Particularly interesting was his preservation of a two page report which gives brief summaries of papers read at a gathering of language scholars. This forerunner of the MLA conventions had held a panel discussion in which Professor Hugo Reid spoke on the advisability of a universal language. Professor Haldeman rejected this proposal, as did a Dr. McIlvaine. It was this latter protest that caught Whitman's attention, and he encircles the following:

> Dr. McIlvaine thought that the language of a nation was the natural expression of its thought and life, and if nation were to adopt a new language it would ruin its development.[13]

From Whitman's attitude as remembered from the "Preface" of 1855 or from *Democratic Vistas*, it is clear that McIlvaine's comment would confirm his own belief that America needed its own language and that the native words were necessary to our national as well as our poetic growth. His reaction to the word *petition* is an example of this:

> . . . impropriety of the word "petition" as used for memorials to Congress, Legislatures, Common Councils, etc. – It sprung up under the very state of society which America has arisen to destroy, and only belongs there.[14]

What applies to words applies even more stringently to names, and this patriotic zeal is, indeed, an important motive in many of his protests that I have found. Sometimes in the intensity of his umbrage at a particular word, he forgets that adjoining words are just as foreign. That he should forget that "Congress, Legislatures, Common Council" are borrowed in much the same way as "petition" is an understandable error. Another sample of this approach is the

[11] *Words*, 48. [12] *Words*, 65. [13] *Words*, 98.

[14] *Words*, 40. Another entry, no. 102, comments on this same noun, "Words remain in use, sometimes very inappropriately – as the word 'petition,' so generally applied to requests, papers, etc. sent to Congress, State Legislatures, and Common Councils, – the better word is 'Memorial' or 'Application' or 'Statement.'"

slip of paper which he directs to his collection of comments on names and on which he makes another improvement of civic terminology:

> *Names*
> for the U.S. Senate – the Small House or Branch of Congress
> for the Representatives – the Large House of Congress
> the two – the Houses of Congress or simply the Congress[15]

As might be surmised, Whitman carries his protest into all areas of language usage. He offers as "a suggestion in Names" that "the woman should preserve her own name, just as much after marriage as before" and adds "also all titles must be dropped – no Mr. or Mrs. or Miss any more."[16] Although Whitman must have been aware that these conventional salutations would continue, he regularly avoided their use in his own writing, correspondence, and conversation. The one exception to this was the use of *Mrs.* in addressing older women for whom he had filial respect, such as Mrs. Price, Mrs. Tyndale, and friends of his mother. The objection to titles was primarily because their use implied deference and subordination, and here as elsewhere his Quaker background corroborated his feeling for the democratized language.[17]

Something of this is found in the concern for first names. "These are very curious to trace out. – How came they? Whence these *Marys, Johns, Williams, and Elizabeths*?"[18] How far he did trace such names does not appear, but apparently he went far enough to be baffled by the complexity of the history and evolution of names. On a slip of scrap paper made by cutting up covers of the 1855 edition of *Leaves of Grass*, he enters hints for a lecture to which he gives the tentative title *A Suggestive Primer*. The material is worked over and revised so minutely that it ends up by becoming one of the germ-ideas for a poem. The final result is this interesting but complicated paragraph:

> Words of names of persons, thus far, still
> return the old continents and races – return the
> past three thousand years – perhaps twenty thous-

[15] *Words*, 105. [16] *Words*, 76b.

[17] *Words*, 104. Another objection was that the titles were so pointless in this country as to be superfluous. In a reminder note to himself, he says: "*Tracing words to origins:* To get in the habit of tracing words to their root-meanings – as for instance in the phrase 'Rev. Mr. Conway' trace Reverend,' trace 'Mr.' – how inapplicable and superfluous so many words are." [18] *Words*, 42.

> and – return the Hebrew Bible, Greece, Rome, France, the Goths, the Celts, Scandinavia, Germany, England. – Still questions come: What flanges are practicable for names of persons that mean these States? ... What is there that will conform to the genius of these States, and to all facts?
> What escape, with perfect freedom, without affectation, from shoals of Johns, Peters, Davids, Marys?
> Or on what happy principle, popular and fluent, could other words be prefixed or suffixed to these, to make them show who they are, what land they were born in, what government, which of these States, what genius, mark, blood, times, have coined them with strong-cut coinage?[19]

To anyone but Whitman, the weight of tradition and the fixture of the first name in western civilization would have been so great that these questions could hardly have come to mind. Even for Whitman, there were no real answers, but it would be to misconceive Whitman's conception of his own democratic mission to think that these were rhetorical questions only. From his own observations, and it will be remembered that the circle of his friends in these years was predominantly among workmen,[20] he could say, the "popular man's instinct, I notice, is continually trying to escape from Ephraims and Johns and Rolando's."[21]

What happened, of course, was that the inappropriate name fell before the nickname. This Whitman recognized and, indeed, approved of, but only as second best. The ideal situation would be to "give to infants the names of qualities - physical and mental attributes." Obviously such characteristics are something less than

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[19] *Primer*, 62, 63.

[20] In another Ms. which Mr. Feinberg brought to my attention, a Whitman *Autograph Notebook*, written in 1857, the first thirty pages were used by Whitman to list names of friends, acquaintances, business associates, persons to be remembered for any reason at all. Of this remarkable list of 307 names, 268 of them seem to be drivers, ferry boat men, firemen, policemen, ship-builders, and workmen of various sorts. It was part of the role Whitman established for himself as the democratic poet that he was one of the roughs, dressed in coarse clothes, with open collar, slouch hat, trousers tucked into his boots, and whatever else went with the part. Critics have worried and pondered for years on the amount of pose and posturing in the role Whitman adopted, but it would seem inescapably true that his circle of friends was largely among workmen. [21] *Words*, 55.

glaring in babies, but Whitman is unperturbed, asserting blandly, "Do not name them, till they exhibit these markedly." When the time for naming arrives, the rule is: "Always select, of course, the most favorable phases of character – or of natural things – as Day, Hope, Oak, Rocky, (Trout), Fisherman, Sweet-breath."[22]

It is difficult to keep a straight face when reading such a comment, and I must admit that I include the name "Trout" even though Whitman draws a deletion line through it to show the lengths to which his theory might be carried. On the other hand, there is no doubt at all that Whitman is correct in terms of his premises, and once the amusement attendant upon the initial shock of the unexpected has passed, it would be difficult to find fault with what he says. But as Whitman knew, human reactions follow traditional patterns, parents would consult the family history instead of the democratic poet in choosing names, and if an inappropriate name should result, it would be subjected to the democratic shaping of the nick-name process.

Of course Whitman makes no such defense of his double approval of the poetically chosen name and the mass-sponsored nick-name, but both are parts of the democratic process as he perceived it. In lists of names he made of friends, he invariably uses the nick-name, doubtless because many of his friends might not even respond if called by their formal names. "In words of names, the mouth and ear of the people show antipathy to Misters, – handles – they love short, first names, abbreviated to their lips." He goes on to give examples: "Tom, Bill, (Walt), Jack – these are to enter into literature and be voted for on political tickets, for the great offices."[23] Again in this quotation I have left in a word through which Whitman has drawn a slant line for deletion. The word to be omitted was "Walt," which Traubel has done, doubtless because of the too obvious connection with the poet. The original inclusion by the poet is significant, however, for it shows that Whitman was unconsciously reminded of his desired relationship to the mass by the

[22] *Words*, 55. It so happens that Whitman's favorite nieces, the daughters of Jeff (the favorite brother) and Mattie (the sister-in-law to whom he wrote more letters than to his other brothers), were named California (later changed to Jessie) and Mannahatta. Whether the names were chosen in deference to or in consultation with the poet is not answerable, but it would certainly seem that Whitman would not be upset by such names. [23] *Primer*, 70.

automatic repeating of his own name with Tom, Bill, and Jack. In practice this meant rejection of the earlier signature under which he had copyrighted the first edition of *Leaves of Grass*, one of the few times he ever referred to himself as Walter Whitman. The poet he wanted to be was the poet who would be known by his nick-name; consequently, the book is thenceforth copyrighted by Walt Whitman. In fact he recognized and made a note of the fact that what was true for a general was also true for a poet: " 'Nicknames,' said Napoleon, 'are not to be despised – for it is largely by such names, people are swayed and governed.' "[24]

But first-names and nick-names are only a part of the naming of persons, and Whitman's interest is in some ways much more engaged by the formal name. He has little to say about last names,[25] perhaps because of the variety and the absence of the personal element in them, but the name to symbolize some great figure of the past is of special interest to him. Of these, the most significant is that of Christ:

> *Names* are magic. One word can pour such a flood through the soul. Today I will mention Christ's before all other names.[26]

But the veneration of Christ does not mean that other names are unimportant. "Grand words of names are still left," he assures himself, and asks.

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[24] *Words*, 49.

[25] *Words*, 47. This is a blank insert page made of the green paper cover of the first edition of *Leaves of Grass*. The page is used to hold two slightly over-lapping newspaper clippings, which are pasted on the left hand margin. The outer one concerns last names, listing many of them to show how they developed in varying ways from trades, occupations, etc. The underneath clipping, interesting in a different way, is entitled "Provincialisms" and lists many regional expressions, slang phrases, etc.

[26] *Primer*, 58. This is another of the elaborately revised slips, each crossing out of a general word to be replaced by a concrete word bringing the lines nearer to the first draft of a poem. The return to the imaginative reflections, that probably led ultimately to the poem "To Him That was Crucified," is found on an adjoining slip, No. 60: "Out of Christ are divine words. – Out of this saviour – Some words are fresh-smelling lilies, roses to the soul, blooming without failure – the names of Christ – all words that have arisen from the life and death of Christ, the divine son who went about speaking perfect words – no patois – whose life was perfect, – the touch of whose hands and feet was miracles – who was crucified his flesh laid in a shroud, in the grave..."

> What is it that flows through me at the sight of the word Hermes, or Pythagoras, Socrates, or Cincinnatus, or Alfred of the olden time – or at the sight of the word Columbus, or Shakespeare, or Voltaire or Rousseau or Mirabeau – or at the sight of the word George Washington, or Jefferson, or R. W. Emerson[27]

The inclusion of Emerson as the only actual contemporary in the list must have been occasioned in part by Whitman's affection and gratitude to the author of the famous letter,[28] for of the many other lists to be found in Whitman manuscripts this is the only one to include a living person. It is not unusual, however, for Washington and Jefferson to be included, for Whitman stressed always the need for developing symbolic heroes of the American past, for creating national myths to replace the inherited stories of Europe. "I say we have here, now, greater ideas to embody than anything ever in Greece or Rome – or that are in the names of Jupiters, Jehovahs, Apollos, and their myths."[29]

What Whitman insisted upon, then, was that "America, too, shall be commemorated – shall stand rooted in the ground in names – and shall flow in the water in names and be diffused in time, in days, in months, in their names." That America was not so commemorated in place names, in lakes and rivers, was Whitman's sharpest criticism of contemporary practice, but even the proper names associated with time were also a continual irritant. "Now the days signify extinct gods and goddesses – the months half-unknown rites and emperors – and chronology with the rest is all foreign to America – all exiles and insults here."[30] The use of the conventional names for the months is found in the first edition of *Leaves of Grass*, and

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[27] *Primer*, 58, 59.

[28] The Emerson letter, in fact, is extremely important in fixing the date of the writing of the notes that make up *An American Primer*. Almost all of the notes were written on scratch paper made of the paper covers for the first edition as explained previously. Whitman must have been using this paper when the idea came to him to use Emerson's letter in the second edition of 1856 and to work out the design for the spine of the volume which quotes from the letter the famous phrase. "I greet you at the beginning of a great career." On the reverse of slip No.4 Whitman has made two sketches of what he wanted the spine of the 1856 edition to look like. Accordingly, the writing of *An American Primer* was either the last half of 1855 or the first half of 1856.

[29] *Primer*, 100. [30] *Primer*, 102, 103.

presumably the insult of these names, if Whitman did see it that way, was not strong enough at that time to shape his word choice. But in the five years following, Whitman made the significant investigations and shaped the strong convictions that occasioned the revisions and new additions to *Leaves of Grass* until the work attained the form in which we now know it. An example of the specific protests for the names of the months: "America of course needs NEW NAMES *for the Months*, as for instance, how absurd our name of 'September' from the Roman – seventh month – the Roman year beginning in March."[31]

Although it is not possible to check the effect of these new convictions in the creating of new poems for the 1860 edition, it is fairly simple to trace the revisions of the 1855 edition now essential for poetry that would be truly American. In every instance the names of days of the week[32] and of the months have been changed.[33] The usual change is to put in the corresponding number, Whitman adopting this practice as a distinctive feature of his style thereafter. For a famous section in "Song of Myself" (stanza 19, vv. 11–12), Whitman now has:

> Do you guess I have some intricate purpose?
> Well I have, for the Fourth-month showers have, and the mica on the side of a rock has.

These lines are clearly superior to the original 1855 version:

> Do you guess I have some intricate purpose?
> Well I have ... for the April rain has, and the mica on the side of a rock has.

Rhythmically, the long lift and the stress on the three new syllables is pleasing to the ear and is appropriate to the sense, and the

[31] *Words*, 65. Also, No. 43, "April, from the Latin verb Aperio – 'I open' (April was anciently 2nd month of the year)." and No. 53, "In These States, there must be new names for all the months of the year – they must be characteristic of America the South, North, East, and West must be represented in them – What is the name January to us? – or March to us? – January commemorates Janus – and March commemorates Mars – the bloody god of war, for the sake of war!"

[32] *Sabbath* used in "Faces" in 1855 becomes *First-day* in 1860 and in all editions thereafter; similarly, *Saturday* (used twice) and *Sunday* (used three times) were changed to *Seventh-day* and *First-day* respectively.

[33] *March*, used in "There Was a Child Went Forth" in 1855, becomes *Third-month* in 1860 and all later editions; similarly *April* (used twice) becomes *Fourth-month* in 1860. There are similar changes for May, June, July, November, December.

necessary plural verb *have* is effective by repeating and echoing the *have* at the beginning of the line. The verb change even helps the singular *has* which completes the line, for now it seems an equally important added thought, not an afterthought as in 1855.

But this is not an essay in prosody, and one example must serve for all.[34] Of course it must be admitted that Whitman did not really find what he wanted, i. e., new names to take the place of the old world importations. He does reject the names he considers inappropriate, but in their place uses the Quaker device of which he may have been aware as a child but which was certainly not demanded by popular acclaim. It is well to remember, however, that the impetus for the change originated in his new found convictions about names and not in the continuation of a family religious custom.

In his protest against names of days and months, Whitman was equally opposed to conventional chronological reckoning. The universal custom of dating years by their relationship to the birth of Christ made any complete departure from this custom a trifle absurd. Whitman did make some investigation of other systems used in other civilizations, and he apparently thought it significant to record "A. U. C. year from the building of the city of Rome,"[35] and "lustrum (five years – ancient Rome)."[36] Perhaps this gave him corroboration for the one change in the use of dates that he made in the 1855 edition. In the poem, "Who Learns My Lesson Complete," Whitman had included "was born on the last day of May 1819" and in the line following "a man thirty-six years old in 1855." In 1860, conforming to his theory, he changed the wording of his birthday announcement to "was born on the last day of the Fifth Month, in

[31] Perhaps it should be pointed out that the change was not universally successful. In one of the catalogues in "Song of Myself" in 1855, Whitman has the line

"Seasons pursuing each other, the indescribable crowd is gathered ....
it is the Fourth of July ... what salutes of cannon and small arms!"

The line is not especially remarkable in itself, but it is certainly not improved in the final version (Stanza 15, line 52), in which the reader must stop and do some mental arithmetic when his eye joggles at "fourth of the Seventh month" substitution. [35] *Words*, 13.

[36] *Words*, 17. Although *lustrum* is not used in the poetry, there is one somewhat odd usage in the series of newspaper feature articles on Brooklyn. In a reminiscent article on the innocent joys of a Brooklyn wintertime in 1825, Whitman concludes, "Upon the whole, we guess people, old and young, of six or seven lustrums gone, had just as good a time without our more modern excitements and amusements as we do now with them." *Uncollected Poetry and Prose*, II, 257.

the Year 43 of America," and he is now "thirty six years in the Year 79 of America". Few poets were as tenacious as Whitman in hanging on to a mannerism no matter how temporarily unpopular it might have become, but on these lines Whitman's good sense finally overcame his stubbornness, and in 1867 the phrases were dropped altogether. There are other uses of the new American calendar which begins with the year 1775, in fact the device is used as a subtitle in three of the poems in the 1860 edition, but it was not altogether successful and Whitman gradually minimized and finally ceased his futile crusade.

In one of Whitman's 'reminder' notes that he made for the lecture he was apparently planning on American Language, there is an interesting list that serves as a summary of his convictions about names:

> Needed in America – Nomenclature
> Appropriate names for the Months –
> (those now used perpetuate old myths)
> Appropriate names for the Days of the Week
> (those now used perpetuate Teutonic and Greek divinities)
> Appropriate names for Persons, American
> men, women, children (those)
> Appropriate names for American places, cities, Rivers, counties, etc.
> – the name county itself should be changed
>
> **
>
> names of streets
> Numbering the streets, as a general thing,
> with a few irresistible exceptions, is very good [37]

The last item on this list has little bearing on the present discussion, and in fact seems to be entered by Whitman as an afterthought. I cannot help but be curious about the "few irresistible exceptions", one of which must certainly have been Broadway, but neither the poetry, the prose, nor the manuscripts throw any light on this minor mystery.

There is, however, no doubt about the place in Whitman's hierarchy of names of place names themselves, the one item "needed in America" that has not been examined. Names of all sorts were

[37] *Primer*, 97. The incompleteness of the entry is part of Whitman's habit of entering enough to remind him of the thought and hurrying on to get down a part of another fleeting thought.

always fascinating to Whitman, both as poet and citizen, and it would be difficult to imagine *Leaves of Grass* without the quite specialized use of place names that is characteristic of our first consciously 'native' poet. There is, indeed, little that can be added to the now general awareness of the poetic sensitivity with which Whitman used them,[38] and it is rather that use of names was a result of a real, if not fully worked out, theory that has been forgotten. Indeed, I am personally convinced that if *Leaves of Grass* had never appeared, the observations and statements on names would be worthy of serious attention in themselves.

In asking himself, "What is the curious rapport of names?" Whitman finds no immediate answer. The rapport is there; in fact "all men experience it – but no man ciphers it out." Although "there are people who say it is not important about names", that "one word is as good as another if the designation be understood," Whitman insists "that nothing is more important than names."[39] One might just as well ask "Is art important? Are forms?" as to question names, for "no country can have its own poems without it have its own names."[40] As the art of a country is a sign of its health, so are its names:

> Names are the turning point of who shall be master.
> There is so much virtue in names that a nation
> which produces its own names, haughtily ad-
> heres to them, and subordinates others to them, leads
> all the rest of the nations of the earth. I also
> promulge that a nation which has not its own names,
> but begs them of other nations, has no identity,
> marches not in front but behind.[41]

The first task is to "get rid as soon as convenient of all the bad names – not only of counties, rivers, towns, – but of persons, men and women."[42] Whitman is much more successful in correcting inappropriate names for places than for persons. Doubtless geogra-

[38] Of the many studies that appeared in the centennial year of *Leaves of Grass*, one of the most informative was that of Allen and Davis, *Walt Whitman's Poems, Selections with Critical Aids*. This book would seem at first glance to be little more than a useful selection of Whitman's poetry, with critical guides for the student. The introduction is, however, the most perceptive comment available on the formation and functional performance of Whitman's characteristic style, and the book as a whole is much too important to be categorized as a student text book.

[39] *Primer*, 96. [40] *Primer*, 98. [41] *Primer*, 105. [42] *Words*, 54.

phers, chambers of commerce, and tourist guides were as blind then as now to his appeal, but it is not too difficult to see the inadequacies when Whitman points them out. Most of his critical comments are directed to individual places, but there is one larger complaint: "California is sown thick with names of all the little and big saints — (Chase them away and substitute aboriginal names)."[43] In an extension of this comment to the whole region, he expands the curt statement into an illuminating paragraph which tells us quite as much about Whitman as it does about the Southwest:

> California, Texan, New Mexican, and Arizonian names, all have the sense of the exstatic [*sic*] monk, the cloister, the ideas of miracles, and of devotees canonized after death. They are the results of the early missionaries and the element of piety in the old Spanish character. They have, in the same connection, a tinge of melancholy and of curious freedom from grossness and money-making. Such names stand strangely in California. What do such names know of democracies, of the gold hunt for the leads and the nugget, or of the religion that is scorn and negation?[44]

Names of places of whatever sort are clear indications of our complex origins, and it is extremely doubtful that Whitman would wish to make any wholesale changes in American place names. He makes remarkable use of them, as I hope to show in the concluding section of this study, but there is never the touch of asperity in his comments that is found elsewhere. In a note of constructive advice, which he entitles *Names of cities, islands, rivers, new settlements*, etc., he writes:

> These should assimilate in sentiment and sound to something organic in the place, or identical with it. It is far better to call a new inhabited island by the native word than by its first discoverer, or to call it New anything. Aboriginal names always tell finely; sometimes it is necessary to slightly Anglicise them. All classic names are objectionable. How much better Ohio, Oregon, Missouri, Milwaukee, etc. than New York, Ithaca, Naples, etc.[45]

[43] *Primer*, 89. [44] *Primer*, 109.

[45] *Words*, 65. In connection with the names mentioned, Whitman in his poetry does use *Naples* once, but only for the Italian city; *Ithaca* does not appear at all; *New York* is used in the 1855 edition of "Song of Myself," and is changed in 1860 to "Manhattan Island," but the line is dropped thereafter. Certainly the change

Names of many cities have no integral relationship to the site, life, or meaning of the community: "Among the places that stand in need of fresh appropriate names are the great cities of St. Louis, New Orleans, St. Paul,"[46] the state capitol is unrelated to its name, for "Albany originally indicates the sense of a white color or of partial transparency,"[47] also, "in the interior of this State, the beautiful cities of Rome (Syracuse), it already has a perfectly sound and appropriate name, namely Salina,"[48] and, "among the names

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for the 1860 edition was in terms of Whitman's new convictions. There is interesting corroboration of this in Furness, *Walt Whitman's Workshop*, p. 61 (and the note to this passage on p. 223), in which notes for Whitman's projected "Mannahatta Lectures" are given: "Do you know whom you celebrate in the name of this haughty and populous city? – You celebrate the meanest and feeblest tyrant that ever press'd the English throne – the Duke of York, duly James the Second – the burner of women and torturer of men, for the least freedom in thought or words. Every time the hitherto name of this city is written with the pen or spoken with the mouth, it celebrates that man. – If it remains fastened to the city, when after times ask what the name perpetuates, they will have to be answered that it perpetuates the memory of that wretch whom his people chased away, but whose memory is preserved here in the grandest freest and most beautiful city of the world! – It celebrates one who attempted the basest violations of his word, of the colonial charter of this very city, and of human rights! A pretty name, this, to fasten on the proudest and most democratic city in the world!" Furness believes this attempt to change the name of New York and Whitman's correction of the names of the days and months is a consequence of his Quaker training. This is a mistake, although it is certainly true that the memory of the limited Quakerism in his childhood environment may have encouraged Whitman in some of these new ideas. [46] *Primer*, 99. [47] *Words*, 65.

[48] *Primer*, 99. This is a hastily scrawled entry, added to the comment on St. Louis, New Orleans, St. Paul above. Whitman puts in *already* twice and makes the infelicitous "name, namely," blunders rarely found in these notes. Apparently the note was made in haste, and Whitman was not sure at the time of writing whether it was Rome or Syracuse that would be more appropriately named Salina. It was Syracuse, as Whitman apparently found by looking up the matter. In Bucke's *Notes and Fragments*, p. 198, there are two newspaper clippings listed that were found in Whitman's scrap-books, one "The Salt Manufacture," the other, "Amount of Salt Made." Also, on p. 79, the information that Whitman got from these articles is given; the entry is a typical example of the process by which Whitman was gathering information for his lectures, – information that later became the foundation for many of his best known poems. Only the first part of the entry has bearing on the point here: "Salt Works, At Salina, 'Salt Point' now a portion of Syracuse, Onondaga Co., N.Y. (as Williamsburg is a part of Brooklyn) there are some salt springs..." Whether Whitman realized that *Salina* was Latin and not a native word like Onondaga, I cannot tell.

to be revolutionised that of the City of Baltimore."[49] What is true of many cities is equally true of counties, for "What is the name of King's county or of Queens county to us? – or St. Lawrence county?"[50]

If this last question were answered logically by pointing out that St. Lawrence is so named because it borders on the St. Lawrence river, Whitman would hardly be satisfied for "the name of Niagara should be substituted for the St. Lawrence."[51] The native names for rivers had special fascination for Whitman, as in fact did all Indian names:[52]

> All aboriginal names sound good. I was asking for something savage and luxuriant, and behold here are the aboriginal names. I see how they are being preserved. They all fit, – they give the true length, breadth, depth! – Mississippi! – the word winds with chutes – it rolls a stream three thousand miles long; Ohio fits this, the Connecticut is as true, Ottawa, Monongahela, all fit.[53]

And the names themselves are fitting for the poems of democratic America,which must be faithful to the land and its distinctive names or forego the purpose that calls them into being.

Walt Whitman, the poet of American democracy, is of course no new claim. Known as such almost from the beginning of his career, partly through his own self-advertising and through the proclamations of his English admirers, the problem is not that he made this boast but that he fulfilled it. It matters little that he needed Dowden's assistance to find a name for what he was doing and had been doing long before that good Shakespearean scholar had even heard of him, but it matters a great deal to our understanding and evaluation of the poems to see the poetic process at work. But there are so

[49] *Primer*, 91. [50] *Words*, 54.

[51] *Primer*, 98. In the poetry, the 1856 version of "By Blue Ontario's Shore" has the name St. Lawrence in a series of names of rivers. In 1860, St. Lawrence becomes Niagara. In the "Song of Joys," the 1860 edition, line 55, reads

> "The voyage down the Niagara (the St. Lawrence) – the superb scenery – the steamers,"

which remained until 1881, when the Niagara was finally dropped.

[52] Whitman himself rarely used the word *Indian*, cf., *Words*, 67, "Of course the word 'Indian' does not apply to the American aborigines. – An Indian is a man or woman of the lower southern and eastern half of Asia. It confuses and vexes language to have such synonims [*sic*] with contra-meaning." [53] *Primer*, 98.

many varied uses of names in *Leaves of Grass* that it would hardly be feasible to start with the poems and, with the help of the concordance, work back to the materials from which the poetry grew. It is possible, however, in the light of new manuscript evidence, to reverse this method. A collection of notes, "The States and Their Resources," provide the material, which Whitman had gathered and partly transmuted, and through an examination of them and the poems that grew out of them, an insight into the use of names in *Leaves of Grass* is possible.

Just when Whitman made these notes cannot be definitely established. The paper upon which they were made was available to Whitman in 1856 and was probably used by him in 1857 and 1858.[54] The source from which he obtained the information is not given, but it is safe to surmise that it was the 1850 Census or some comparable work.[55] It seems equally certain that Whitman was gathering data for a lecture on the States, for it will be noted that he selects representative institutions, industries, and products of the different states, picks out such notable physical features as can be caught in a few words, works out figures and phrases to suggest the character or spirit of the state or region. The pages are not numbered but are arranged in a general north to south pattern, starting with Maine and ending with Arkansas.

Whitman used nowhere near all the material he gathered, and I assume that he took that for which he had immediate poetic use and saved the rest for possible future needs. The lines that grew out of the census report are not of course the whole poem nor the secret

[54] Fredson Bowers, *Walt Whitman's Manuscripts, Leaves of Grass (1860), A Parallel Text*, Edited with Notes and Introduction. In this detailed study of all phases of Whitman's workmanship, Mr. Bowers works out the problem of the different kinds of paper used in the manuscripts of the late 1850's. On pp. XL–XLIII of the "Introduction," the dating of the Williamsburgh paper used in "The States and Their Resources" is given as the middle of February, 1857, although it is possible that an earlier date may be proved.

[55] In Bucke's *Notes and Fragments*, p. 148, Item 199, there is a "list of things recognized by my Lectures" in which Whitman writes: "Above all I recognize the localities and persons of my own land. The Kentuckian, the Tennessean, the Kanadian, the Californian, the Alabamian, the Virginian. The lumberer of Maine, the oysterman of Virginia, the corn gatherer of Tennessee. (Look in Census – or rather List, MS.)" I assume the parenthetical comment at the end means that Whitman has already examined the Census and made the list of notes that is called here "The States and Their Resources."

of its total meaning, but without them I find it difficult to think that the poems could be successful. The material is used directly in eleven poems, too many to be analyzed without losing sight of the points to be illustrated, so I have taken the three which are most dependent on "The States and Their Resources." These are now known as "Starting from Paumanok," "Our Old Feuillage," and "O Magnet South," and will be treated in the order of their appearance in the 1860 edition.

"Starting from Paumanok" was written expressly for the 1860 edition, in which it appeared under the title "Proto-Leaf." This edition had no Preface (as had both the 1855 and 1856 editions), and presumably this poem was to take its place for it supplants "Song of Myself" as the first poem in the book. The poem as it stands has no explicit thematic development but is, rather, a bardic announcement in which the seven traditional questions of the newspaper notice are answered; the *what* is America, its soul as seen in its physical manifestations. In this poem it is essential to Whitman's purpose that America be represented by its distinctive native features, the local customs, habits, and occupations of its citizens. Names will assist in suggesting or fixing associations if they represent American life and if they carry no 'Old World' reminders. Accordingly, the names used in this first poem of the new book are carefully chosen to complement the democratic themes to which Whitman dedicates himself.

The poem is modified slightly in later editions of *Leaves of Grass*, and I use here the 1860 version as being closer to the time when the notes were made. As a matter of fact there is an interesting tie-up between theory and practice in the opening lines which were later discarded. On one of the slips for the *American Primer*, Whitman made the following little note to himself: "I was asking for something *savage* and *luxuriant*, and behold here are the *aboriginal names*."[56] I have italicised certain words in this statement to call attention to the similar pattern in the first five lines:

> Free, fresh, *savage*,
> Fluent, *luxuriant*, self-content, fond of persons and places,
> Fond of fish-shape *Paumanok*, where I was born,
> Fond of the sea — lusty-begotten and various,
> Boy of the *Mannahatta*, the city of ships, my city, . . .

[56] *Primer*, 98.

Here, it seems to me, is a distinctive device in Whitman's use of names: the conscious use of the aboriginal names, not as in Longfellow to lend the exotic or otherwise romantic note of distance or remoteness, but to bring into current use (or, at least, into current awareness) names that are preferable to those employed by the indiscriminate popular press, by 'respectable' society, or by those who would keep alive our bonds with the Old World. Paumanok is better than Long Island[57] and Mannahatta preferable to Manhattan, which in turn is far better than New York, not for reasons of direction, or trade and commerce, or even history, but for the poetic value and patriotic fitness.

Whitman's use of and delight in the Indian or aboriginal name has been indicated in the discussion of his theories, but "Proto-Leaf" is especially emphatic on this, specifically in stanza 60:

> The red aborigines!
> Leaving natural breaths, sounds of rain and winds, calls as of birds and animals in the woods, syllabled to us for names,
> Okonee, Koosa, Ottawa, Monongahela, Sauk, Natchez, Chattahooche, Kaqueta, Oronoco,
> Wabash, Miami, Saginaw, Chippewa, Oshkosh, Walla-Walla,
> Leaving such to the States, they melt, they depart, charging the water and the land with names.[58]

As the insertion of this stanza in a prefacing poem would indicate, Whitman had intended a larger poetic treatment of the American Indian. In another manuscript source to which Mr einberg drew my attention, there is another of those strange reminder notes Whitman made to himself:

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[57] Whitman's proprietary interest in the native name Paumanok for Long Island is noticed throughout his poetry, but it should not be forgotten that he once made a fairly serious attempt to organize support for the resumption of the original name. Essay 13 in the series of articles on Brooklyniana is devoted to this cause. Cf., *Uncollected Poetry and Prose*, II, 274–278.

[58] These Indian names had, apparently, the same auditory satisfaction as many similar words which Whitman collected. An interesting example is *Words*, 105, a carefully preserved newspaper clipping which reads: "The Federal Capital [*sic*] is full of 'Ingins,' among whom are Wa-ga-sup-pa, the Iron Whip; Tish-ta-wa-goo, Charles Chief; Wash-kom-ma-na, Hard Walker; Shoo-cob-a, Heavy Cloud; Ish-ga-ne-kai-ba, Love Chief; Shang-gis-ka, White Horse; and Tah-tang-ga-na, Standing Buffalo – all braves of the Poncas tribe, and splendid-built fellows, standing six feet and upwards in their moccasins."

poem of the (Indians) aborigines
– introducing every principal aboriginal trait, and name
– bring in (Indian) aboriginal traits in *poem of* (*American*) *Materials*[59]

What is characteristic of this first poem in the edition that followed his elaborate investigation of names is, then, the special preference for and even the fascination with the aboriginal name.

When he investigated the census report of the various states, he almost regularly copied down the place names of American Indian origin, particularly the names of rivers. It is important to observe, moreover, that there were times when, in copying names for possible later use, he could become so caught up in the rapport of the name that the psychological conditions for the creation of poetry could follow. A striking example of this is found in the manucript notes for the state of New York, a page of which I quote in full to show something of the curious quality of Whitman's mind at that period of polar tension which I consider concurrent with the origin of much of his poetry: the passive, malleable, open, absorbing mind which envelops enormous quantities of unrelated, sometimes almost inconsequential, information, and then the sudden, active poetic response to some odd bit of that information that has served as an invigorating stimulus to clothe that information with the fitting words. Sometimes this tension can best be realized in the elaborate word changes and bafflingly complex revisions that can be grasped only by the examination of a manuscript itself, but the following will give a meager notion of what I have found and will also show how poetically exciting to Whitman the rapport in place names could be:

The Empire State (put this name, instead of New York)
the population, Wealth Commerce
Mts, the Mohegan Mts. (also the Katskills)
River – the Hudson

[59] In the *Autograph Notebook*, referred to in note 20 above, the material at the back of the notebook is mostly germ ideas for poems and trial lines for the 1860 edition. The entry on the poem of the (Indian) aborigines is No. 79, and in copying I have included Whitman's deletions in parentheses. This notebook has a number of entries which corroborate the findings of this study; for example, No. 48, "I must not fail to *saturate* my poems with *things substantial*, – American *scenes, climates, names, places, words, permanent facts (include every important river and mountain) animals, trees, crops, grains, vegetables, flowers.*"

"the wild-fowl and fish of Paumanok"

"Mannahatta Bay"

the falls of Niagara – the broad (river) stream and inland sea pouring over the ledge and falling down a hundred and sixty feet below (the amplitude (and) ease, and perfect portions of the scenery).

The railroads

The Mannahatta (that's it – *the* Mannanatta – the mast-hemmed – the egg in the nest of the beautiful bays – (the) my city – ma femme – O never forgotten by me[60]

The consequence of this was in part the opening lines of "Proto-Leaf" given above, but especially in the short, evocative poem "Mannahatta," of which only the opening lines need be quoted here to show the connection:

I was asking for something specific and perfect for my city,
and behold! here is the aboriginal name!
Now I see what there is in a name, a word, liquid, sane, unruly,
musical, self-sufficient,
I see that the word of my city, is that word up there,
Because I see that word nested in nests or water-bays, superb,
with tall and wonderful spires,
Rich, hemmed thick all around with sailships and steamships...[61]

There are indications in the same manuscript notes that Whitman would have liked to extend the name Mannahatta to cover the whole state of New York and thus avoid in references to it mention of a

[60] The twenty nine slips are not bound or gathered in any way, and there is no determined order. The entries are usually short, made up of phrases, abbreviations, and figures. Except for the present quotation, which is all that is on the second slip in the order Mr. Feinberg has arranged them, I will not identify references to "The States and Their Resources" further than what is provided in the body of this paper.

[61] I use here the wording of the 1860 edition, although it is substantially the same poem as in the Inclusive Edition. It should be noted that Whitman's choice of a name for New York went through stages, the first being *New York* as seen in the 1855 version, the second being *Manhattan* as seen in the 1856 edition in "Crossing Brooklyn Ferry," and the last *Mannahatta* in the 1860 edition. An interesting confirmation will be seen in the just edited "Whitman Notebook, 1855–1856," prepared by Harold Blodgett, appearing in *Walt Whitman Newsletter*, II, 4 (Dec., 1956), in which the following reminder note is found (p. 38), "put 'Manhattan' for New York all through" the poem.

colonial relationship to the English court that had no affinity to American democracy. But here, as elsewhere, remarkable as the American Indian names might be, there were obvious limitations in extending their use. In examining the notes and in looking at the poems with an awareness of Whitman's penchant for native names, one cannot but be struck at the delight and zest with which Whitman parades the names of the states in the mid-west where Indian names are predominant. One can almost sense the wincing of the poet as he uses the names of Georgia, South Carolina, North Carolina, Virginia, and Maryland.

It is essential that the democratic poet of the nation make mention of the original thirteen colonies, and so the names of the southern colonies are used in the poetry, but one can also sense the relief with which Whitman welcomes a device by which he can avoid using the conventional names for the northern states, some of whose names were quite as unpalatable as those in the south. For the northern states for which there were no aboriginal names to substitute for the English names, Whitman consciously shapes the poetic line so that he can use the nickname. As indicated above, he prefers "Empire State" to New York, and he so uses it in "Proto-Leaf." For the other northern states he prefers "Granite State" to New Hampshire, the "Narragansett Bay State" to Rhode Island, the "Sea-Side State" to New Jersey, and the "Keystone State" to Pennsylvania. All of these substitutes, except the last for Pennsylvania, are consciously put forward with a flourish in "Proto-Leaf." The inference would be, therefore, that if there was available no aboriginal name the democratic custom of thwarting the officially given misnomer by using the nickname should be accepted and followed.

"Our Old Feuillage" is an important poem in the 1860 edition, presented there without title but as number four of a new grouping called *Chants Democratic*. The word *feuillage* does not mean *foliage* only but, according to another word-list in Mr. Feinberg's collection, "a bunch or row of leaves."[62] The value of the word to Whitman was certainly in terms of this latter special meaning; the

[62] This definition is on the first of ten long lists mostly of French words and phrases, but including medical and nautical terminology as well. Whitman makes an amateur but not too unsuccessful attempt at a phonetic transcription: "(fool-ye-äźh)."

treatment of the separate states representing leaves in the row or bunch, which together represent the country. The association of *feuillage*, as a row of leaves, with the *leaves* of *Leaves of Grass*, and the *leaves* of *Calamus* was clearly intended by Whitman. Important in the 1860 version is the possessive pronoun *own* instead of the present word *old* as the modifier of *feuillage* in the opening lines. Although he seems to have modified his attitude later, in 1860 he presents characteristics of the states that are currently true to him, not echoes of tradition or reminders of the 'usable past.'

In this poem, too, regions both to the south and the north of the nation are treated (Cuba and Kanada), and there are states and areas described in the poem for which there is no comparable information in the MS collection of notes. It is impossible to determine precisely what took place, but evidently some of the manuscript pages are missing, or, in working out the poem, Whitman used much material from his general knowledge. The result is a poem made up almost entirely of names, particularly place names, with sufficient descriptive material about occupations, customs, and inhabitants to provide a clue to the symbolic value of the names to Whitman.

In the sixth line of the poem, Whitman writes:

> Always the vast slope drained by the Southern Sea – inseparable with the slopes drained by the Eastern and Western Seas

The line would seem to be taken more or less directly from "The States and Their Resources" in which one of the notes that deals with the "plantation area" speaks of the "valley of the Mississippi" as "the slope to the Eastern Sea – that to the Western Sea – that to the great Gulf." In the same note, Whitman records "the diverse spread" of the plantation territory as "the three million of square miles." Presumably by the time the poem reached final form new territories were added, so that in the poem (line seven), the amount is now "the three and a half million of square miles." Further on in the poem, he writes (line eighteen):

> Sunlight by day on the valley of the Susquehanna, and on the valleys of the Potomac and Rappahannock, and the valleys of the Roanoke and Delaware;

The names of the rivers and their valleys are again drawn from the collection of notes. Other typical examples are found in line

42 for the description of the Great Dismal Swamp of North Carolina, and in line 71 with the mention of eight rivers, of which six are described and noted in "The States and Their Resources" (the other two, Saskatchewan and Osage, apparently added by Whitman as he extended the scope of his poem beyond that taken in by the notes).

Of the three poems examined here, the use of the census material is much greater, percentage-wise, in the poem now entitled "O Magnet-South" but known as "Longings for Home" in 1860. It is a poem of twenty three irregular lines based on Whitman's conviction that the South represents a necessary part of American life. The starting idea for this poem is found in another group of unpublished notes in Mr. Feinberg's collection in which Whitman is writing about the kind of literature America needs.[63] He points out that, among the assorted tasks of the man who would be the American poet, he must "estimate too the abandon, egotism, and electric passion of the south – precious elements like the lightning that may kill, but the universe cannot live without it." Whitman's own sympathy with "the abandon, egotism, and electric passion" led him to so identify himself with that region that he speaks as a native son drawn back in memory to its beauty. He has prepared for the poem in "Proto-Leaf," and as in the previous poems he found material in his notes to be transmuted into poetic lines. The poem is short and the related lines of the notes are interesting as the raw material of the poem, so I present them together here: the lines of the poem are numbered and indented; the pertinent notes are lettered and presented in brackets below.

1) O Magnet-South! O glistening, perfumed South! My South!
2) O quick mettle, rich blood, impulse, and ove! Good and evil! O all dear to me!

[a] silvery land, sweet land, – wild generous land – land of luscious fruits]

[b] Dear to me the – Always the South, the sunny land, sweet land, the silvery land, my land, the fiery land, quick-mettled land, luscious and generous land, rich-blooded land, land of impulse and of ove]

3) O dear to me my birth-things – All moving things and the trees where I was born – the grains, plants, rivers;

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[63] This extremely interesting collection of isolated and sometimes unrelated pages of prose comment is entitled "Literature of America – Thirteen MS Pages."

4) Dear to me my own sluggish rivers where they flow, distant, over flats of silvery sands, or through swamps,

[c] Southern States. Animals, the alligator, the rattlesnake, and moccasin-snake – the Humming birds, the turkey buzzard. / the yellow-pine (producing tar and pitch turpentine), the live oak, the cypress, magnolia, orange, the graceful palmetto, lemon, fig. Staples – cotton, sugar, rice, and tobacco – fruits, oranges, lemons and figs – the sweet potato and the yam. / Rivers – Roanoke – length (100), Savannah (200), Altamaha (500), Alabama (500) (the sluggish rivers, flowing over sands or through swamps) – warm land, sunny land, the fiery land, the rich-blooded land, my land – land of impulse and of love]

5) Dear to me the Roanoke, the Savannah, the Altamahaw, the Pedee, the Tombigbee, the Santee, the Coosa, and the Sabine;

[d] Georgia – Rivers, the Savannah (its north Eastern boundary) – the rafts on the rivers – the island studded coast – Nicojack Cave, with the huge mouth, and the flat floor land laved by water, and the high roof of limestone – the pine barrens / Alabama – Rivers, Tombigbee, Coosa – Staple, Cotton]

[e] South Carolina – Rivers, the Great Pedee, the Santee, the Edisto – *trees*, the Palmetto (40 feet high – the "cabbage Palm"), the laurel, with large white blossoms – cotton, rice, hemp, indigo – the sand hills of the middle country, like agitated waves – the pleasant table-lands beyond]

[f] Mississippi – Staple, Cotton / Louisiana – sugar cane – the coast – the levee of the Crescent City / Texas / cotton, sugar, maize, wheat, and wool. Rivers – the Sabine, nav. 300 miles – the Colorado – the Brazos – the rich soil and pleasant climate – the herds of buffaloes and wild horses on the prairies –]

6) O pensive, far away wandering, I return with my Soul to haunt their banks again,

7) Again in Florida I float on transparent lakes – I float on the Okeechobee – I cross the hummock land, or through pleasant openings, or dense forests,

8) I see the parrots in the woods – I see the papaw tree and the blossoming titi;

[g] Florida – Rivers – Applachiola (flows S into G of M) – the springs – "transparent lakes" – the Okeechobee – the everglades – "the Wakulla Fountain, bubbling up pure and cold" – the trees, the palm, the live-oak, the papaw, titi with blossoms – the parrots in the woods – the hummock land – the yellow pine and live-oak of Florida]

9) Again, sailing in my coaster, on deck, I coast off Georgia – I coast up the Carolinas,

10) I see where the live-oak is growing – I see where the yellow-pine, the scented bay-tree, the lemon and orange, the cypress, the graceful palmetto; [cf., c above]

11) I pass rude sea-headlands and enter Pamlico Sound through an inlet, and dart my vision inland,

[h] North Carolina – the coast with rude sea-headlands – the gold mines – the va uable forests – the mountains (the Bald Peak, the Smoky Peak, and the Pilot Peak) – Pamlico Sound (it must be something like the L. I. South Bay), It communicates with the sea by inlets – Okracoke inlet is the principal one – the forests of pitch pine (the tar, turpentine and lumber of this tree make one half of the exports of the State) – Soil, generally sandy]

[i] Model – North Carolina, with rude sea-headlands –]

12) O the cotton plant! the growing fields of rice, sugar, hemp!

13) The cactus, guarded with thorns – the laurel tree with large white flowers, [cf., e above]

14) The range afar – the richness and barrenness – the old woods charged with mistletoe and trailing moss,

15) The piney odor and the gloom – the awful natural stillness, (Here in these dense swamps the free-booter carries his gun, and the fugitive slave has his concealed hut;)

[j] The rich luxuriant forests, charged with misleto [*sic*] – the odor, density, gloom – the awful natural stillness –]

16) O the strange fascination of these half-known, half-impassable swamps, infested by reptiles, resounding with the bellow of the alligator, the sad noises of the night-owl and the wild-cat, and the whirr of the rattlesnake; [cf., c above]

17) The mocking-bird, the American mimic, singing all the forenoon – singing through the moon-lit night,

18) The humming-bird, the wild-turkey, the raccoon, the opossum

[k] Virginia – the subterranean Caves – the sulphur springs, with their medicinal waters. Animals – deer, opossum, raccoon – the mocking bird, and the wild turkey. Minerals – Iron, coal, and limestone. the Capitol (Richmond, Va.) on Shockoe Hill (a picturesque, commanding hill – the building looking down, as it were, over the town and upon James river)]

19) A Tennessee corn-field – the tall, graceful, long-eared corn – slender, flapping, bright green, with tassels – with beautiful ears, each well-shea hed in its husk.

[l) The maize fields of the earth – the tall, graceful long-leafed maize – slender, bright-green – with tassels – with beautiful ears, each folded in its husks – the beautiful maize!]

20) An Arkansas prairie – a sleeping lake, or still bayou;

[m) Arkansas – Rivers – the White River – the Arkansas river (1200 m) – the beautiful valleys of the Arkansas and Washita – a great deal of this state is prairies – bottom lands, heavily timbered with – the otter, beaver, and raccoon – the sleeping lakes and stagnant bayous – the dead level
in South generally – the orange, lemon, fig, peach, pomegrana'e, dates, pears, grapes, berries, – sweet potato, ginseng, blood-root, snake-root]

21) O my heart! O tender and fierce pangs – I can stand them not – I will depart;

22) O to be a Virginian, where I grew up! O to be a Carolinian!

23) O longings irrepressible! O I will go back to old Tennessee, and never wander more!

[n) Tennessee – the cattle and wool of Tennessee – Tobacco is a leading article – "Old Tennessee", T is oldest of the Western States, settled first in 1754 In Kentucky, salt-works (quite extensive) – Kentucky – the rich garden in the centre –]

The lines from the notes almost seem like a gloss for the poem, and in many senses of that term they are, although of course written before the poem. Read with the lines which they support, they show Whitman at one level as a practical note-taker with considerable sagacity and wide curiosity, and on the other as a poet with the unusual gift of creating a "local habitation and a name" by the bluntly obvious device of using names. There are still blank periods in the Whitman chronology, it is true, but there is no evidence at all that Whitman ever was in the parts of the South that he speaks of here. He did know New Orleans, and he may have known something of the southern countryside on his trip to and from New Orleans, but even this is not what he is attempting to recreate in this poem. Rather than describing what he knew or remembered, he is consciously striving to give an immediate sense of intimate familiarity with a region he really doesn't know at all. Something of this urgency to become all things that is almost a prime trait in Whitman is seen in the famous catalogues in "Song of Myself" and other poems in which he creates, by exact handling of trade terms, brand names, mechanical jargon, process de-

scription, the conviction that the poet is speaking from personal experiential knowledge. In a similar way, and for the same reasons, it was imperative to Whitman as poet that he be identified with all regions, and it is through the remarkable use of names that he is able to do so, especially in the present poem with a part of the country that he really never knew at all.

The conclusions from this investigation of new manuscript evidence of Whitman's concern with names have already been presented with the explanation of his theory and practice. In addition, it seems to me quite important that Whitman's real and acknowledged indebtedness to American names be re-affirmed in view of the current confusion and misdirection in some Whitman scholarship and criticism. So many centennial comments on *Leaves of Grass* have been caught up in the contagion of amateur psychiatry that a serious misrepresentation of Whitman's poetry may and perhaps already has resulted. I don't suppose there is really anything nefarious in reading Dylan Thomas's poetry for signs of d.t.'s, or in reading *Leaves of Grass* for testimony of neurotic imbalance, but in so doing there is real and present danger of ignoring or even dismissing those attributes of the poetry that have no diagnostic relevance. To anyone concerned with the use of names in American literature, Whitman is a source of endless speculation and delight, and it is pleasant to substantiate through the manuscript evidence in Mr. Feinberg's remarkable collection that *Leaves of Grass* is both a milestone and a monument in this fascinating field of language.

University of Detroit.

Names in the Mapping of Original Vegetation

Clarence W. Minkel

In areas of long-established human settlement, extensive cutting, burning, grazing and cultivation may have greatly altered the original plant cover. The reconstruction of the original vegetation patterns in such areas presents a challenging and difficult problem. Several methods have been employed, including the use of place names. It is the purpose of this paper to analyze and evaluate the place-name method.

The place-name method originated in Europe, and has been used extensively there. A detailed vegetation map of Cuba[1] and a sketch map of "Savanna" place names in Panama[2] are among the very few examples of its use in the Western Hemisphere. Although interest in vegetation mapping has been widespread throughout the Americas in recent years, and much has been published in the field of plant geography, the place-name method of mapping has received remarkably little attention. The question, therefore, arises as to the method's reliability and its suitability for more extensive application.

To date the method appears to have been attempted only in areas where the original vegetation is little known. It is, therefore, difficult to determine the reliability of either the resulting maps or of the place-name method. In an area where the original vegetation is reasonably well known, such as the state of Minnesota, the known distribution of vegetation types can be compared with the pattern revealed by place names. This comparison permits an objective evaluation of the place-name method.

Several advantages accrue from the choice of this state as a testing ground. In the first place, Minnesota comprises three vegeta-

[1] Leo Waibel, "Place Names in the Reconstruction of the Original Vegetation of Cuba," *Geographical Review*, Vol. 33 (1943) pp. 376–396.

[2] Robert S. Platt, "Items in the Regional Geography of Panama," *Annals of the Association of American Geographers*, Vol. 28 (1938) pp. 13–36.

tion regions sufficiently distinct to be recognized even on very small scale maps (fig. 1)[3]. A coniferous forest occupies the northeast, prairie grasslands predominate in the southwest, and a belt of deciduous hardwoods lies between. Secondly, place names are abundant and well-distributed throughout the state. Thousands of lakes and numerous other physical features contribute names, in addition to the cities and towns, which cover the state in a reasonably dense network. Finally, although the state is rather poorly covered by topographic maps, maps of almost equal detail are available. About 90 such maps were obtained from various county, state, and local organizations and officials.

The procedure involved careful examination of the available maps for place names which might in any way indicate types of vegetation. A map was then constructed which shows the distribution of 559 vegetation place names, comprising 54 categories. The maps of individual vegetation place names were drawn from this master map.

Of all the place names mapped, the term "pine" was clearly dominant, appearing a total of 88 times. This is perhaps appropriate since the official state tree of Minnesota is the red or Norway pine. Typical of these names were Pine County, Pine City, Pine Island. and scores of Pine Lakes. The striking concentration in the northeastern part of the state, corresponding to the coniferous forest region, is revealed in figure 2.

"Prairie," the second most numerous place name, appeared 49 times. Its distribution corresponds well to the southwestern part of the state, as it theoretically should (fig. 3). A dense concentration will be noted in the central part of the state, however, of which more will be said in the conclusions drawn from this study. Typical of the prairie names are the towns of Jacob's Prairie, Belle Prairie, and Blooming Prairie. Swede Prairie Township provides a still more descriptive place name.

Oak, probably the most characteristic tree of the deciduous forest, appeared 43 times. Other names appearing more than 20 times were cedar (43), maple (37), birch (36), tamarack (25), grass (24), and hay (21). The almost ubiquitous cedar and birch trees within the state of Minnesota were reflected in a wide scattering of

[3] Map drawn largely on the basis of historical descriptions from J. W. McClung, *Minnesota as it is in* 1870. St. Paul: Press Printing Co., 1870.

place names. While the names indicate the presence of these trees, they could not be used to delimit major vegetation regions. Similarly, tamarack names appeared to reflect the poorly drained lands quite well, but the name, like the tree itself, is common in both the coniferous and deciduous regions. Neither the tree nor the place name appears south of the Minnesota River, however. Grass and hay were found most commonly in association with names of lakes and were, therefore, considered a better indication of shallow water than of a vegetation type.

"Maple," like "oak," showed a distinct correlation with the deciduous belt. These names are, therefore, shown together in fig. 4. Maple Plain, Mapleton, Oak Island, and Oakland, as well as numerous Oak and Maple Lakes, are typical of these.

Despite their concentration in the deciduous belt, oak, maple, and many other deciduous trees are not uncommon within the coniferous forest, and they frequently form groves or line the streams within the prairie. It is, therefore, not surprising to find that oak-maple names are not so sharply bounded as are the pine names.

The place name categories with less than 20 names were considered inadequate to reflect the major vegetation regions individually. Yet, some of these may help to determine and delimit major regions, if they are found concentrated within a single area as outlined by a more numerous indicator. Spruce and balsam, for example, are represented by only 16 names, yet all but three of these lie clearly within the coniferous area as outlined by pine names. Each of the six "evergreen" names also lie within this area. Other names indicate vegetation only indirectly. Such terms as Lone Tree and Rolling Green Townships, Plainview, Grandview, and others suggest grasslands almost as well as the term "prairie," itself. Still other names reflect the great variety of plants which exist within any given vegetation type.

Only tentative conclusions can be drawn on the basis of a single test. Of these the following seem particularly significant:

1. A fairly dense distribution of place names is essential for delimiting vegetation types. Where vegetation place names are widely spaced, as in northwestern Minnesota, boundary lines become somewhat difficult to establish.

2. No two persons would draw the boundary lines in exactly the same place. Yet by comparing figures 2, 3, and 4 with fig. 1 it can

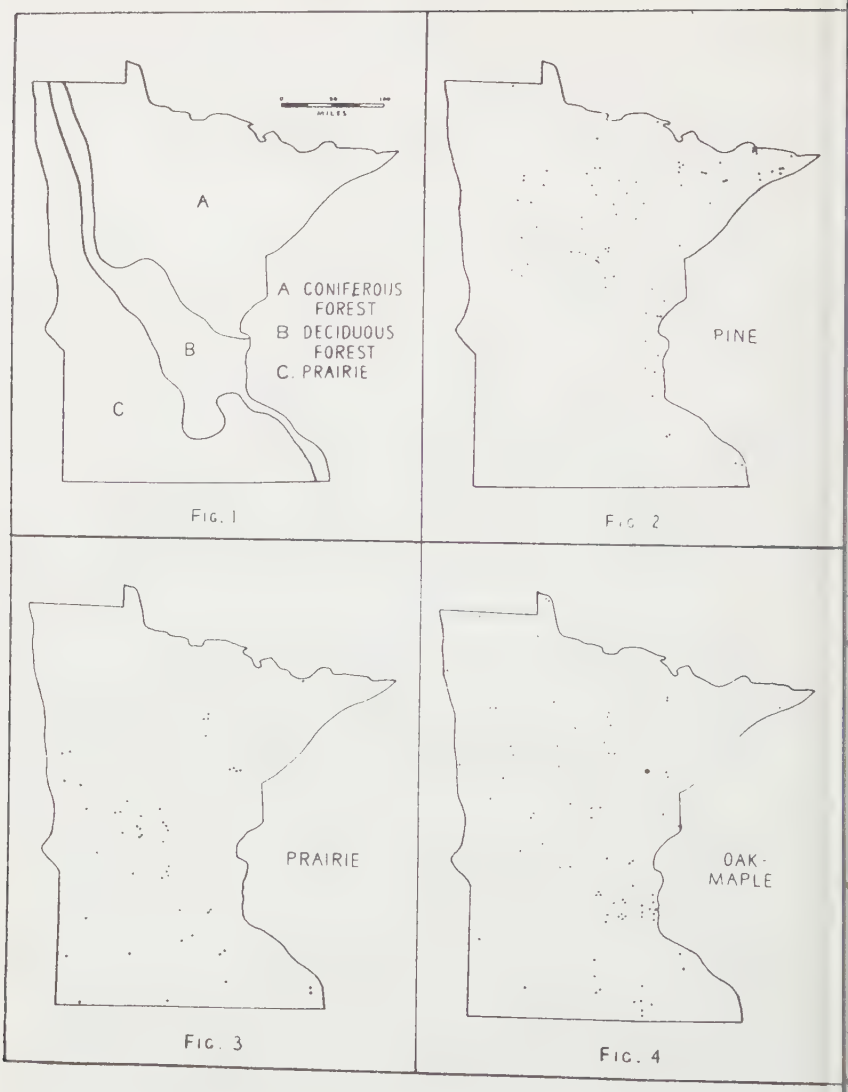

Fig. 1

Fig. 2

Fig. 3

Fig. 4

Fig. 1. Generalized map of major vegetation regions of Minnesota.

Fig. 2. Distribution of place names including the term "Pine."

Fig. 3. Distribution of place names including the term "Prairie."

Fig. 4. Distribution of place names including the terms "Oak" or "Maple."

be seen that the major vegetation types are quite well revealed by place names. The place-name method of mapping original vegetation thus appears to be basically sound.

3. Place names can lead to errors in mapping in such areas where they indicate unusual rather than typical phenomena. The greatest density of "prairie" names occurs in central Minnesota's hardwood belt. For example, Todd County, within this area, has 6 "prairie" names and only 2 of "pine" and 1 of "oak." According to an historical account this county was "mostly timber, prairies the exception."[4] The prairie place names in this county do, however, faithfully indicate the locations of the scattered small prairies which exist there.

4. Wherever possible, the place-name method should be used in conjunction with other methods, each being an aid rather than a single source of information. The resulting maps may then be expected to show a maximum possible degree of reliability.

Syracuse University

[4] J. W. McClung, *op. cit.*, p. 265.

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IN MEMORIAM. Phil Townsend Hanna, one of our charter members, died June 1, 1957 in Los Angeles. Born in Los Angeles in 1896 he became a newspaper writer after graduating from the University of Southern California. In 1927 he became editor of the journal of the Automobile Club of Southern California, first called *Touring Topics*, then *Westways*. He made this monthly magazine one of the best of its kind in the country. Among his numerous publications *The Dictionary of California Land Names* and the editions of the maps of the Automobile Club are of special interest to onomatologists. All who knew him personally or through his writings will regret his demise.

Names of Ohio's Streams

H. F. Raup

In humid Ohio, streams are such a commonplace landscape feature that the passing traveler is hardly aware of their presence when he crosses one. In early years, however, the frontiersmen paid particular attention to creeks and rivers. For one thing, small streams could be used at that time for navigation by canoe. Lewis Evans' account of Ohio in 1755 noted the presence of rapids and waterfalls that might impede travel by water. Furthermore, the pioneer settler often selected the land for his farm with water supply in mind, appropriating the fertile, moist, but well-drained bottom lands for pasture or cultivation. To him, the springs, creeks, forks, runs, branches, or brooks were great assets on any farm. Property that included some river frontage might also make travel easier than over the difficult "traces" by land, and a small cascade could be used to operate mills powered by flowing streams.

The total number of Ohio's streams is not known, though a recent publication[1] lists about 3,300 watercourses, for which information was obtained from 246 United States Geological Survey topographic quadrangles covering the entire state. This single source of information, valuable as it is, falls short of naming all Ohio streams. If in addition to the quadrangles, maps of the state highway department and county surveyors and a wide selection of other sources are studied, Ohio streams mount to 4,158 in number, of which 2,863, or 68.8 per cent, are names about which there is little question of accuracy. These streams bear names having little or no variation in spelling and their geographic characteristics such as direction, length, and point of confluence commonly are defined without challenge by local informants or sources. The observations and conclusions as stated in this paper are based upon these 2,863 names, and it is believed that this number is sufficiently large to yield valid results.

[1] *Gazetteer of Ohio Streams*. Ohio, Department of Natural Resources, Division of Water, Columbus, 1954.

Generic Distributions

Most geographic names are comprised of two parts – the generic portion, and the specific name that distinguishes a particular feature from others in that vicinity. In Ohio, the two generic terms most widely used are "run," and "creek." These two comprise 80 per cent of the total generic usage, with "fork," "branch," and "ditch" used in smaller numbers. Miscellaneous generic terms include river, brook, lick, hollow, swale, prong, slough, cutoff, drain, and canal.

"River" is a generic term reserved for larger streams. Of the others, "creek" as it is used in southern states refers to a stream of low velocity, while "run" is commonly used for swifter streams. In Ohio the use of "run" is almost wholly limited to the southern two-thirds of the state, an area corresponding very closely to the counties within which "fork" is also used (see accompanying map). Both "run" and "fork" are expressions found mainly in the southern states. The former is in widespread use in the Allegheny Plateau section of Pennsylvania, where, as in Ohio and West Virginia, Scotch-Irish frontiersmen were important elements in the pioneer population.[2] "Fork" is a common term in Kentucky and West Virginia, but almost unused in Pennsylvania and not found at all in New England. Both these terms, reaching Ohio from southern sources, provide clues to the northern limits of Ohio's settlement by southerners, or the extent to which southern cultural and speech traditions prevailed in this part of the Northwest Territory."Branch" and "lick" are more strongly southern in usage and barely cross the Ohio River, to be used only in the southern third of Ohio.

In contrast to terms of southern origin, "brook" is found mainly in the lake shore counties. This generic is of New England origin, for the word is almost unused outside that area and the northern third of Pennsylvania, which was settled from Connecticut. In Ohio, therefore, the word "brook" connotes New England settlement origins. It is significant that the term is almost wholly restricted to the counties of Connecticut's Western Reserve. Of the two remaining generics, "creek" is in such widespread and common use in this state that its distribution has no significance for this paper.

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[2] Wilbur Zelinsky, "Some Problems in the Distribution of Generic Terms in the Place-Names of the Northeastern United States," *Annals of the Association of American Geographers*, 45 : 319–349, December 1955.

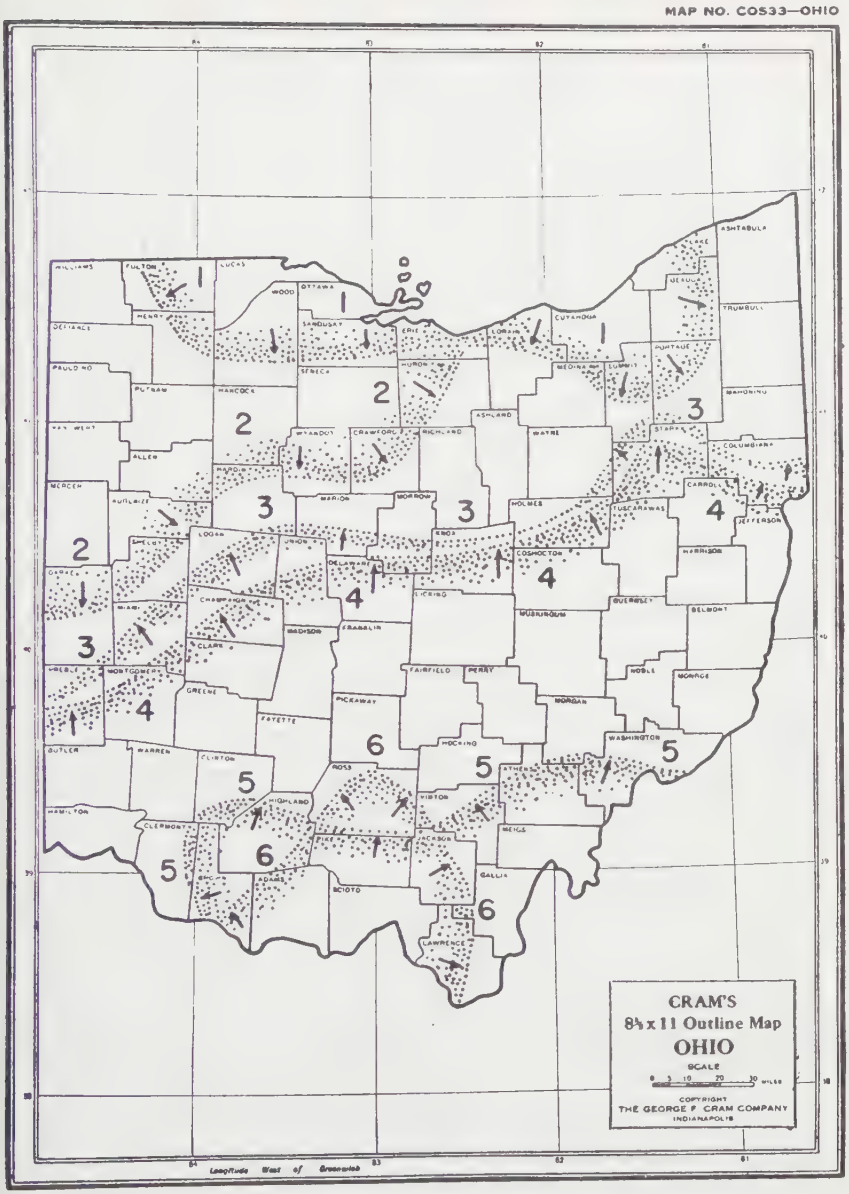
The term "ditch" has a special significance in Ohio, and its use is limited to the northwestern quarter of the state, mainly within the area known originally as the Black Swamp. These ditches represent the faint natural drainage channels that have been deepened in efforts to drain surplus water from swampy low ground; thus they are features primarily of cultural origin and of late date, appearing on Ohio maps in the years after 1830 when the Black Swamp was gradually converted into farmland.

In summary, then, the distribution of stream generics in Ohio aids in determining the zone of northern penetration of those settlers who came from the south, as indicated by the northern limits of the use of "run," "fork," "branch," and "lick". This information is supported by the map of the area in which "brook" is used, since the southern limit of that term denotes the extent of New England settlement in northern Ohio.

Distribution and Types of Specific Parts of Names

The part of the stream name that distinguishes one creek or fork from its neighbors – the specific designation – falls into six leading categories: personal and ethnic, 38 per cent; local incident, 14 per cent; associative, 13 per cent; descriptive, 12 per cent; geographical, 10 per cent, and botanical, 8 per cent.

Personal and Ethnic Names. The high proportion of personal (or family) names suggests an intimate relationship between the frontier settler and his land, as well as a certain element of recognition of property rights related to the presence of streams. Many of these personal names are used in the singular possessive form, though current practice normally omits the apostrophe when the stream name appears on maps. One type of personal or possessive name is that originating with Ohio Indian tribes. These names may be tribal in character (that is, non-personal), like "Muskingum", or they may recognize an individual, like "White Eyes. "They are not numerous, comprising only 4 per cent of the total stream names, but they do include the names of our largest rivers. For some reason, possibly due to difficulties of spelling or pronunciation, the frontier settler seldom retained the aboriginal names of streams, preferring to substitute names that were more meaningful to him.



Approximate southern limits of the use of the generic "brook" (1) and "ditch" (2); approximate northern limits of the use of the generic "run" (3), "fork"(4), "branch" (5) and "lick" (6). Base map used by courtesy of the George F. Cram Company.

Commemorative Names. Ohio stream nomenclature often commemorates some local incident, not necessarily of great historical importance. These occurrences were often indicative of some recognition of animal or bird life. "Turkey Creek," for example, may have been so named because these birds were found along the stream in large numbers, or because one was killed there, or because a flock of wild turkeys was encountered suddenly along that creek. In any case, a local incident became commemorated by the name given the watercourse. Thus local incidents and personal names together account for more than half the stream names in Ohio.

Very few names commemorating historical incidents of national scope, or names derived from literature, have been applied to Ohio's streams, and only three streams bear the names of saints. Furthermore, only 26 streams bear "transfer" names – that is, names of streams outside of Ohio, like "Brandywine Creek."

Associative Names. The next group, in descending order of size, is the name category in which associative designations are used. These names for streams include many references to plant life such as trees, scrub or brush vegetation cover, flowers, grass, and plant associations. Of the trees, those names most frequently in use include, in order of importance, plum, pine or piney, walnut, cedar, sycamore, willow, poplar, crabapple or apple, and oak. Spruce, butternut, hickory, alder, leatherwood, cherry, peach, hemlock, tamarack, maple, ash, elm, and beech are found infrequently, though maple may appear indirectly in the use of the associative name "sugar," which is common in this state. The distributions of these plant names seem to have some interesting relationships to the distributions of native plants in Ohio, but that subject is too broad for adequate treatment here.

Other widely-used associative names, in order of repetition frequency, are lick, mill, sugar, brush or brushy, salt, spring, honey, prairie, and coal.

Descriptive Names. It is surprising that names applied to our streams are not as highly descriptive as they might be. Even when a descriptive name is used, it commonly lacks distinction or imagination – a fact borne out by our repeated duplication of "Mud Creek" or "Rocky Fork." Ohio pioneers were seldom poetic or high-flown in their choice of descriptions. We have 41 each of "Big," "Dry," and "Mud" creeks; 33 "Rocky" or "Rock," 20 "Clear," 19 "Long,"

18 "Stony" or "Stone," 12 "Crooked," and 6 "Pleasant" creeks in Ohio. The possibilities for map confusion are endless, particularly when Belmont County has three Brush creeks, Henry County has three Turkey creeks, Jefferson County has three Goose creeks, and Muskingum County has three Salt creeks. Scioto County takes the high score for repetitiousness with six Lick creeks, four Buck and four Bear creeks, and two each of Laurel, Spruce, and Duck creeks.

Geographical Names. Nearly ten per cent of Ohio's stream names are of geographical nature, though possibly these names might be considered descriptive in character. They are, however, sufficiently numerous to justify special attention. Two groups may be recognized: those referring to compass direction, and those expressing a geographic relationship to other streams. In the first group, "East," used 56 times, "North," used 47 times, "West," used 41 times, and "South," used 35 times, represent a high element of repetition. In fact, "East" is the most common designation for our creeks, topping all other names numerically, either by itself as in "East Fork," or in combination as "East Mud Creek." In the second group, "Middle" is applied to 23 streams and "Center" to six streams. "Left" and "Right" are used a few times.

Other Names. Other stream names, widely diversified in character but few in number (5 per cent of the total) include synthetic or manufactured names, whimsical or joke names, and names transferred from some other feature, such as Hinckley Pond Brook.

Conclusions

Stream names on the present-day map of Ohio portray the geography of the state as it must have appeared to the earliest white settlers, for it is their names that are still in use – stream names that honor a local resident or suggest a long-past incident of the frontier. From some stream names it is possible to detect traces of the original vegetation and wildlife. From others we may recognize those features that were important to the pioneer, like the salt licks that are represented so abundantly in the names of Ohio streams. Such names have proved to be persistent, in use for over a century and a half without change, even though incidents and individuals have been forgotten by most people and in spite of extensive changes in the natural landscape. How long has it been since we

could call a stream "Turkey Creek" because wild turkeys were abundant along its banks?

Ohio's stream names, perhaps more than any other place name category, reflect early conditions of the natural landscape accurately and simply. That simplicity is striking. Towns and townships were named for Rome, Carthage, or Attica, but such high-sounding nomenclature was ill-suited for Ohio's streams of the frontier, where "Beaver Creek," "Elk Run," or "Doan Brook" filled the need of the pioneer for identification of this feature of the environment. Today we continue to use his unpretentious and homely relic names though the geographical and historical conditions that gave rise to the sensible stream names have long been changed to a greater degree of complexity. It is fortunate that present maps, at least in the designations of their watercourses, retain the early-day flavor of pioneer life so that we may be reminded of the fact that this land once was known for its clear creeks, pleasant creeks, and grassy creeks; its mill brooks, bear creeks, and goose creeks, and its whetstones, slate, paint, or salt creeks. Those names were important to Ohio's settlers, and we have no better memorial to their early enterprise.

Kent State University

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IN MEMORIAM. At the ripe old age of ninety-five Henry Raup Wagner died in San Marino, California, on March 27, 1957. His bibliography, *The Plains and the Rockies*, the great cartographical work, *The Cartography of the Northwest Coast of America*, and numerous other works of interest to geographers, historians and onomatologists placed him in the front ranks of American scholars.

Frémont-Preuss and Western Names

ERWIN G. GUDDE

At the threshold of the delineation of the territories between the Mississippi and the Pacific Ocean stand the three Frémont expeditions of 1842, 1843–1844, and 1845–1846. Government expeditions like those by Lewis and Clark and Zebulon Pike, many trapping expeditions, especially the one sent by John Jacob Astor to the mouth of the Columbia in 1812, and the journeys of Jedediah Smith had given the people of the United States a glimpse of the vastness and richness of the lands included in the Louisiana Purchase, the Oregon Territory, and the northern provinces of Mexico.

With Frémont the systematic and scientific exploration of the West started. Associated with him was a trained German topographer and cartographer, Georg Karl Ludwig Preuss, or as he signed himself, Charles Preuss. "The map that Preuss drew of this expedition [1843–1844] altered the entire course of western cartography," states Carl Wheat in his classical account of the cartography of the western United States.[1]

Preuss drew three great maps in addition to numerous smaller maps and sketches. The first, published in 1845, accompanied Frémont's *Report of the Exploring Expeditions to the Rocky Mountains in the Year 1842 and to Oregon and North California in the Years 1843–1844*; the second, published in 1846, bore the title *Topographical Map of the Road from Missouri to Oregon*; the third is entitled *Map of Oregon and Upper California*, published in 1848. Since Preuss was only an assistant and the name Frémont appears prominently on the imprints of all three maps some confusion as to the classification of the maps has developed. Libraries list the map of 1845 as Frémont's and those of 1846 and 1848 as Preuss' maps; unfortunately Carl Wheat perpetuates this error in his book. In

[1] Carl I. Wheat, *Mapping the American West*. American Antiquarian Society, 1954.

California Place Names I preferred to give Frémont and Preuss as joint authors.[2] There is no doubt that Preuss constructed the first two maps entirely, and the map of 1848 chiefly, on the basis of topographic sketches made in the field. On the other hand, Frémont was responsible for the creation of the maps and supplied many of the astronomical and geodetic data as well as much of the geographical nomenclature.

Place-naming is an essential part of map-making. We can not imagine a map on which the orographic and hydrographic features are not labelled. Indeed, a name once placed on a map will endure, although it might have been placed there by mistake or might be purely imaginative. When Cabrillo sailed along the coast of California in 1542 he saw the Santa Lucia Mountains covered with snow and called them Sierra Nevada. Probably no other explorer ever again saw snow on the coast ridges, and certainly for the next two hundred years no white man beheld the range which is now called Sierra Nevada. But the name stayed on the maps for a mountain range or some other orographic feature, and when Padre Crespi finally saw the mighty mountain range in 1772, the name had been known for centuries and the cartographers had only to identify the name with the range. The name Buenaventura for an imaginary river flowing from the Rocky Mountains through a gap in the Sierra Nevada to the Pacific Ocean made Frémont believe in the existence of such a river almost until he reached New Helvetia in February of 1844 – just because it was shown on the maps in his possession.[3]

On the other hand, when the great pathfinder Jedediah Smith traversed the west in the 1820's he bestowed a great number of geographical names, including many Indian names. Hardly any have been preserved. Why? Smith died before he had a chance to construct and publish the maps of his travels.

The first of Frémont's western expeditions, with Preuss as topographer and cartographer, lasted from June to October 1842

[2] Erwin G. Gudde, *California Place Names*. University of California Press, 1949.

[3] "Forming, agreeably to the best maps in my possesion, a connected water line from the Rocky Mountains to the Pacific Ocean, I felt no other anxiety than to pass safely across the intervening desert to the banks of the Buenaventura..." (Frémont, December 11, 1843). – The name with a date refers to Frémont diaries in the *Report of the Exploring Expeditions...*, first published as a U.S. Senate document in 1845, but repeatedly reprinted. Recently edited by Allan Nevins and published by Longmans, Green & Company, in 1956.

If explorers ever had a chance to bestow geographical names, it was Frémont and Preuss. But their contributions to geographical nomenclature amount to very little. One is almost inclined to say that their achievment during the first expedition, as far as nomenclature is concerned, was to march from Westport to the Wind River Mountains, climb what Frémont believed was the highest elevation of the Rocky Mountains, name it Fremont Peak, and return.

To be sure, Frémont and Preuss travelled along a well-known road and many geographical features had been named by the Lewis and Clark expedition of 1803–1806, or by traders, trappers, and emigrants who had travelled along the Oregon Trail. Nevertheless many streams and mountains had remained without a name, and in other cases the identity of the names was very questionable. Under date of July 12, 1842, Frémont complains, "I had great difficulty in ascertaining what were the names of the streams." Apparently it never occurred to him that he had a perfect right to do some naming himself, especially since he knew that Preuss would produce a useful map which would perpetuate the names. Spanish navigators often deliberately disregarded existing names along the Pacific Coast in the belief that the perpetuation of "their" names would add to their prestige as explorers. No such thoughts were apparently in the minds of Frémont or Preuss.

Even more astonishing it is that no attempt was made to ascertain the Indian terms of geographical features. In a book which Frémont doubtless knew, Washington Irving's *Astoria* (1836) the author complains, "We cannot but pause to lament the stupid, commonplace and often ribald names entailed upon the rivers and other features of the great West, by traders and settlers," and he considers it a worthy object to publish maps with all the Indian names which could be ascertained. Frémont himself states on August 27, 1842, "The names given by the Indians are always remarkably appropriate." Yet, in his diary he mentions only one such name: "a small creek [tributary to the Kansas], called by the Indians *Mishmagwi*"[4], and Preuss has on his map, covering the long stretch to the Rocky Mountains, exactly three Indian names for creeks: *Wakarussi* and *Nemahah*, tributaries to the Kansas, and *Kioway*, a tributary to the South Fork of the Platte.

[4] Frémont p. 10.

Outside of Fremont Peak only four, all commonplace, names were given by the expedition. On the upper Platte a break through the mountains was called *Hot Spring Gate* because there was a hot spring near by; *Goat Island* was so called because of the presence of mountain sheep; *Island Lake* because there was an island in the lake; *Pass of the Standing Rock* because a rock had fallen off the cliff and stood upright in the pass.

Otherwise Frémont and Preuss adhered strictly to existing names, and where no name could be ascertained the feature was left nameless. However, their efforts to ascertain existing names constitutes a definite contribution to western place naming. The streams which form the Kansas River were called by Lewis and Clark Republican, Solomons, Grand Saline, and Smoky Hill forks. Preuss by adopting these names perpetuated them. If we still have some French-Canadian names along the route it was due to the fact that Preuss placed the original version on the map: the tributary of the Platte still called *Loup Fork* was so labelled by Preuss while Lewis and Clark had the American version, *Wolf River*. In other cases, however, the French version was disregarded: *Fer-à-Cheval* became Horse Shoe Creek.

In May, 1843, Frémont and Preuss started out on their second, more ambitious expedition. It stands to reason that this trip had to be more productive for geographical nomenclature simply because of the vast territory covered. Yet again, it is astonishing that not more than about two dozen original names were applied on a four thousand mile trip, of which several hundred miles at least were through unknown territory.

On the route from the Missouri to South Pass in Wyoming, the same as covered in 1842, only one new name was added: a tributary to the Republican Fork of the Kansas River received the grand and original name Prairie Dog River.

When the party approached Great Salt Lake Frémont had a chance to place a really interesting name on the map, a name, to be sure, which had been anticipated by other travellers. The action of a geyser near Beer Spring on the Bear River: "is accompanied by a subterranean noise, which, together with the motion of the water, makes very much the impression of a steamboat in motion; and, without knowing that it had been already previously so called, we

gave to it the name of *Steamboat spring.*"[5] A few days later he had another chance to bestow a name of his own to a little stream emptying into Salt Lake. He did not enrich Western American nomenclature by it. He added only another commonplace descriptive name, the kind that even at that time existed by the thousands in the country: "We named the stream *Clear Creek*".

On September 9, 1843, Frémont used for the first time an incident name for a geographical feature: "We ferried with our miserable rubber boat to the next island [of Great Salt Lake] which Frémont baptized *Disappointment Island* because he expected game there but did not find it. None of the rest of us were so crazy as to expect that on a bare rock without trees or water."[6] Preuss failed to record the name on his detailed map of the Great Salt Lake and on modern maps the island is designated as Fremonts Island.

A few more new but insignificant names are mentioned in Frémont's diaries of the next months: *Fishermen's Camp* (north of Webers Creek at Great Salt Lake) because the place looked "picturesque," or *Fall Creek* (tributary to Snake River) because of the many falls. Not until October 13, 1843, does he record a new name which belongs to the big names in the United States: "the *Great Basin* – a term which I apply to the intermediate region betw. the Rocky Mts. and the next range [Sierra Nevada], containing many lakes with their own system of rivers and creeks, (of which the Great Salt is the principal) and which have no connexion with the ocean, or the great rivers which flow into it."[7]

About the same time Preuss placed on his map the names of two of the larger falls of the Snake River west of Fort Hall: *American Falls* because a number of Americans drowned here a few years before, and *Fishing Falls* because "before the falls the fish rise in such multitudes that they [the Indians] can pierce them with their

[5] Frémont, August 25, 1843.

[6] Preuss, September 8, 1843. – The name with a date refers to the diaries of Charles Preuss, to be published in the *American Exploration and Travel Series* of the University of Oklahoma Press.

[7] This statement was doubtless inserted when Frémont edited his journals after the return to Washington. He failed to delete his later references to the Buenaventura River. The existence of a water course from the Rocky Mountains through the Sierra Nevada would have excluded the existence of a "great basin" whose rivers have no connection with the ocean.

spears without looking."[8] The falls are now called Salmon Falls, probably because the name for nearby Salmon River had been in use earlier.

On November 13, 1843, Frémont again made use of an incident to name a bay near the cascades of the Columbia River. A German botanist, named Lüders had lost all his equipment in a canoe badly handled by Indians. Frémont named the place, "a spot of smooth water," *Lüders' Bay*. At the same time he named another bay *Graveyard Bay* because of the presence of an Indian cemetery.[9]

From the Columbia River the expedition turned south with the intention of turning east at Klamath Lake, crossing the desert in order to reach the mythical Buenaventura River and march along its banks back to the Rocky Mountains. In travelling parallel with the Cascade Range both Frémont and Preuss remark in their diaries about the high snow covered peaks which served as milestones - but neither thought of making use of the explorer's privilege of naming these peaks. On the map are recorded only the names of the three peaks which had been current for some time: Mount St. Helens, Mount Hood, Mount Jefferson. The others are left nameless.

After turning east from Klamath Lake the party came upon the headwaters of a river recognized as a branch of the Sacramento. Preuss labelled the stream properly *Headwaters of the Main Branch of the Sacramento River*. Unfortunately, later cartographers disregarded this and called the stream Pit River, a name given to the lower course of the stream. Thus we have here, as with the Mississipi and Missouri, the geographical anomaly that a tributary between its source and the confluence is much bigger and longer than the main stream. It would have been easy to reach New Helvetia by following the course of Pit and Sacramento rivers but Frémont was still in "full expectation of reaching [the non-existing] Buenaventura River."[10]

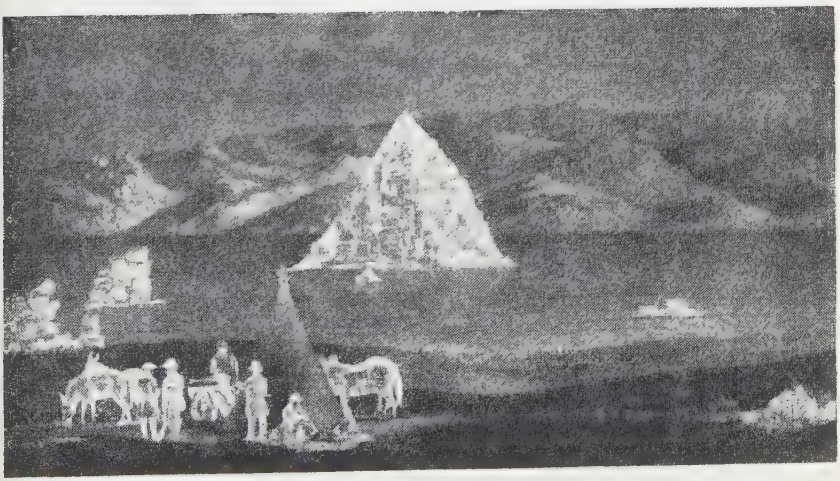
From here to the crossing of the Sierra Nevada we have a number of original place names simply because the route followed was off

[8] Preuss, October 2, 1843.

[9] Frémont, November 13, 1844.

[10] Frémont, November 18, December 11, 1843; January 3 and 17, 1844.

Pass of the Standing Rock



Pyramid Lake

the beaten track.[11] On December 16th, the party crossed a mountain spur which formed a sort of climatic divide: "Shivering on snow three feet deep, and stiffening in a cold north wind, we exclaimed at once that the names of *Summer Lake* and *Winter Ridge*, [both still so-called] should be applied to these two proximate places of such sudden and violent contrast."[12]

On December 20th the party came upon another lake and here Fremont for the first time bestowed an honorary name: "I gave to it the name *Lake Abert*, in honor of the chief of the corps to which I belonged."[13] The important chief of the Corps of Topographical Engineers deserved a better geographical monument than a lake which contained "stinking salt water"[14] and which today is hardly more than a lake bed.

The dismal Christmas of 1843 was celebrated by naming a lake *Christmas Lake* now on some maps designated as Warners Lake. Then the party turned south again, bestowing the names *Mud Lake*, *Great Boiling Springs*, and *Pyramid Lake*. The latter was so named because a rock in the lake "presented a pretty exact outline of the great pyramid of Cheops."[15] These names are still in use, but the river between Pyramid Lake and Lake Tahoe is no longer known by Frémont's name Salmon Trout River.[16] It is now called Truckee River.

While crossing the Sierra Nevada in February, 1844, Frémont and Preuss ascended a high mountain and were the first white men to behold one of the most beautiful mountain lakes in the world, Lake Tahoe. It seems incredible that this beautiful sight inspired neither to bestow upon it a name worthy of its grandeur. On the big map the lake is left nameless and on the special sketch of the Sierra crossing, Preuss labelled it with the meaningless name *Mountain Lake*. It is interesting that Frémont mentions the Indian

[11] To be sure, they heard many Indian names (Frémont, May 23, 1844), but besides Klamath Lake neither Frémont nor Preuss recorded any of them.

[12] Frémont, December 16, 1843.

[13] Frémont, December 20, 1843.

[14] Preuss, December 21, 1843.

[15] Frémont, January 13, 1844.

[16] "It teems with the most magnificent salmon trout" (Preuss, January 15, 1844). "...this beautiful stream which we naturally called the Salmon Trout River." (Frémont, January 16, 1844).

word *tahve* which, years later, after many tribulations served to name the beautiful sheet of water.[17]

After having accomplished the arduous task of crossing the rim of the Sierra Nevada somewhere between Carson and Luther Pass and then recuperated in Sutter's hospitable Fort, the party moved south. Their intention was to cross the mountains into the Great Basin via the Walker Pass, named by Frémont for Joseph R. Walker, who had first crossed it. The names of many of the important rivers of the interior valley of California were properly applied upon Sutter's information and have been retained until the present day, except that Preuss mistakenly labelled the Tuolumne *Rio de los* [*!*] *Merced.* Preuss felt obliged to give the Spanish version of the streams because they were in Mexican territory. For some reason, however, *Rio Estanislao* is Americanized to *Stanislaus River.*

Besides giving the proper Spanish names to the eastern affluents of the San Joaquin River, the party applied one new name in California which has become of great importance: *Mohahve River.* On the 23rd of April, 1844, they were marching along a "considerable river," which dwindled away and was finally lost in the sand. It was the *Arroyo de los Martires* of Padre Garces, later known as *Rio de las Animas*; named by Jedediah Smith *Inconstant River.* The river did not enter the territory of the Mohave Indians whose habitat was on both sides of the lower Colorado. However, Frémont met on the same day a group of roving Mohave Indians, who gave him valuable information. This induced him to call the river after them although it was not within Mohave territory. Today the name cluster which developed in the California section of the Great Basin after Frémont had named the river, is spelled Mojave, while the name cluster at the Colorado, named directly for the tribe, is spelled Mohave.

Only one other name bestowed by Frémont on the return march is of historical interest. The spring at the station *Archilette*, about fifty-five miles west of modern Las Vegas, was called *Agua de Hernandez* and was placed on the map as *Hernandez' Spring*, in commemoration of a Mexican murdered there by Piute Indians.[18]

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[17] See the entry "Lake Tahoe" in Gudde, *op. cit.*

[18] Frémont, April 29, 1844. – Called Resting Spring on modern maps.

Otherwise the party left only a few more commonplace names behind: *Lake Fork* (now Kings River), *Pass Creek* (now El Paso Creek in the Tehachapis), *Rock Creek*, *Beautiful Camp*, *Beaver Dam Creek*.

In the spring of 1845 Frémont started on his third expedition, which involved him in the Mexican War and the conquest of California. Preuss did not accompany him this time but after his return in 1847 Frémont supplied the cartographer with the data of his expedition including a great number of place names, for Preuss' map of 1848.

On this expedition it seemed to have dawned on Frémont that he had an explorer's privilege of bestowing names upon physical features not previously named, and this time he made liberal use of it.

First of all he honored the men who were associated with him. Edward M. Kern, the topographer and artist of the third expedition, was commemorated in *Kern River*, and this name developed into one of the most important name clusters in California. Another member of this expedition, Richard Owens, captain of a company of the California Battalion and Frémont's "secretary of state" during the latter's short reign as governor of California, was honored in *Owens Lake*, *Valley*, and *River*. The names of the two guides, Kit Carson and Joseph R. Walker, and those of a number of minor characters are found in numerous geographical features, especially in California and Nevada. Preuss' name is not among those honored in Western geography, except possibly *Preuss Valley* in southwestern Utah, a name found on modern maps. Whether Frémont deliberately slighted him or whether Preuss was too modest to put his own name on his own map is hard to say.

Frémont also bestowed a number of geographical names in honor of his Washington friends and backers, but this naming was of little consequence. Most of Frémont's political friends were Southerners while most of the surveyors and mapmakers who followed Frémont were abolitionists. *Rhett Lake*, for Robert Barnwell Rhett, at that time congressman and later instrumental in the secession of South Carolina, became Tule Lake; *Poinsett River*, near Mt. Shasta, for Joel R. Poinsett, Secretary of War, 1837–1841, disappeared from the maps. *Mt. Linn* in Tehama County is not the

same mountain which Frémont named for Lewis F. Linn, 1833–1843 senator from Missouri.

In honoring fellow explorers Frémont put one great name on the map: *Humboldt River*, *Lake* and *Range* in Nevada. The river had been vaguely known as Mary's or Ogden's River. Frémont took the opportunity to honor the great German who was, and still is, considered the pioneer of scientific exploration. At the same time, Frémont tried to christen the great lake of the Sierra Nevada in honor of Humboldt's companion on his South American expedition, the French botanist, Aimé Bonpland. The name would probably have survived, if the friends of Governor John Bigler (1852–1856) had not succeeded in re-naming the lake in his honor.[19]

In trying to honor the French-American explorer, Jean N. Nicolette, once Frémont's superior, by changing the name of Sevier River and Lake in Utah to Nicolette's name, Frémont violated an unwritten law: geographical names which are well established and recorded on maps can be changed only for very important reasons. Sevier Lake was not only well-known and clearly identified by traders and trappers, but Frémont himself had used the name repeatedly and Preuss had recorded it on his map of 1845. Furthermore, up to then Frémont had scrupulously, even pedantically adhered to this unwritten law. What made him commit this blunder while hundreds of unnamed mountains, streams, valleys, prairies were at his disposal? The critics of Frémont who picture him as moody and unstable have here an additional argument in their favor. Frémont's name was naturally not accepted by later cartographers.

The greatest and best-known original name which Preuss placed on his map at Frémont's suggestion was the name for the entrance to San Francisco Bay – *The Golden Gate*. Frémont bestowed the name *Chrysopylae* to the entrance in the spring of 1846, two years before the discovery of gold, in analogy to *Chrysoceras*, the Golden Horn of Constantinople.[20] He foresaw the day when a rich commerce would pass through the entrance to the harbor of San Francisco like that which had for centuries passed through the narrows

[19] See footnote 17.

[20] John C. Frémont, *Geographical Memoir upon Upper California* (Washington D.C., 1848), p. 32.

between the Mediterranean and the Black Sea. Preuss cautiously put *Chrysopylae* or *Golden Gate* on his map and the American version naturally won out.

Another new name – new as far as North America is concerned – appeared on the map of 1848: *El Dorado*. *El Dorado*, 'the gilded one' was the name of a mythical Indian chief in the tableland of Bogotá but designated now a golden utopia. Preuss just finished the map when the intelligence of the discovery of gold near Sutter's mill had reached Washington. Thus he was able to place on the map the legend *El Dorado* or *Gold Region* along Feather River and the South Fork of the American River – the first map to record the gold fields.

The three Frémont expeditions have enriched the geographical nomenclature of the western United States by a few great and important names, as well as a number of smaller names. Considering the important topographical and cartographical pioneer work done by Frémont and Preuss and the immense distances covered, the number of original names bestowed was comparatively small. Of greater importance was the fixation of numerous previously existing names. With a few exceptions the names which Frémont used in his *Report* and which Preuss placed on the maps were accepted by later cartographers. The continual reprinting of Frémont's journal and the wide distribution of the maps – the United States Senate ordered 50,000 copies of Preuss' third map printed – assured the permanency of most of the names used by the explorers. Great names, including Great Salt Lake, the Sierra Nevada and many others, did not originate with Frémont and Preuss but were preferred by them and thus given permanency. The spelling of many names, to be sure, appear different on later maps. Frémont made the attempt, at least in a number of cases, to approximate the native pronunciation of Indian names: *Wallah-Wallah*, *Wallahmath*, *Tlamath*, *Tsashtl*. These names are now Walla Walla, Willamette, Klamath, Shasta.

It is also worth mentioning that three foreign generic terms became naturalized in western North America by the Frémont expeditions. The French terms *butte* for an isolated low mountain, and *fourche* for a tributary or branch of a river, and the Spanish term *cañon* for a narrow defile or gorge of a creek or river.

Today the geography of the West is filled with buttes, forks, and canyons.

Finally, it should be mentioned that the Frémont expeditions rendered a service to Western geography by taking off the map the name Buenaventura. This name, as mentioned above, stood for a great river supposed to flow from the Rocky Mountains to the Pacific Ocean. Preuss was apparently convinced that this river did not exist – at least he makes no mention of it in his diary. The more romantic Frémont clung to the belief of the existence of such a river until the solid chain of the high mountains of the Sierra Nevada convinced him of his error. Except for occasional use of the name for the Sacramento and the Salinas the name now disappeared from the maps.

Orinda, California

★ ★ ★

Cape Nome, Alaska. "When the M S chart of this region was being constructed on board H.M.S. 'Herald' attention was drawn to the fact that this point had no name, and a mark (?name) was placed against it. In the hurry of dispatching this chart from the ship, this? appears to have been inked in by a rough draughtsman, and appears as Cape Name, but the stroke of the 'a' being very indistinct it was interpreted by our draughtsman here as C. Nome, and has appeared with this name ever since. — This information is from an officer who was on board the 'Herald' when the chart was being constructed." (Hydrographic Department, Admirality, London, to George Davidson, August 9, 1901).

Book Reviews

Dutch And Swedish Place-Names In Delaware. By A. R. Dunlap. (Newark, Delaware: Published for the Institute of Delaware History and Culture by the University of Delaware Press. 1956. Pp. 66. Cloth, $2.00; Paper, $1.00).

Basing his researches on seventeenth century maps and documents, Professor Dunlap's monograph is a worthy contribution to the growing place-name literature in America. He has studiously collected some 132 names of Dutch or Swedish origin applied within the land area of the present state of Delaware during the period 1638–1664; of these only 17 have survived. There is a well-written introduction with appropriate technical comment; the names are then listed alphabetically with a discussion of each; a complete index adds to the reference value of a work possessing both onomatological and historical importance.

A number of relevant place-names known to the author have purposely been excluded for stated reasons. Among these are certain ones which he terms "sub-geographical," but we are encouraged by the promise that all will be included in a fuller treatment which is projected.

Dunlap's new and plausible explanation of "Fort Oplandt" would be strengthened had he cited its pre-Scharf use in Hazard's *Annals*, from whom the former probably borrowed the word. Scharf gives no documentation for the name, while Hazard states his interpretation was from deVries, which Dunlap indicates has been garbled.

Introduced for the first time into the printed record are "Bathstove Run," "Forkin's Kill," "Ommelanden," and "Smith's Boom," which Dunlap has extracted from manuscript sources. His reinterpretations of "Bochten," "Bosie," "Mill Drope," "Muscle Cripple," "Primehook," "Tasawaijeeskijl," and "Treten ÖÖ" represent scholarly contributions which should not go unnoticed.

Professor Dunlap is now convinced that his earlier interpretation of "Hoerenkil" is no longer tenable, yet he is reluctant to approve the incident meaning which both Stewart and I have argued from

historic documentation is the correct one. Dunlap's scholarly conservatism will not allow him to accept the literal meaning of the Dutch form until a solution of the derivative Swedish variants is worked out to his satisfaction. This conviction is to be admired in view of the fact that the outstanding Swedish-American scholar, Dr. Amandus Johnson, has recently stated in a letter with which Dunlap is familiar that the *hoeren* interpretation to his mind "is open to neither discussion nor doubt." But who knows? The time may come when Dunlap will prove we are all wrong, although we believe the burden of proof rests with him.

C. A. Weslager

Skjergardsnamn frå Sunnmøre. By Arnfred Slyngstad. (Oslo: Det Norske Samlaget. 1951. Pp. 162)

Oluf Rygh's monumental place name compendium, *Norske Gaardnavne* (Kra., 1897–1924), inaugurated an era of absorbing scholarly and popular interest in place names and paved the way for a number of significant monographs on Norwegian toponymics. Farm names, river names, lake names, and mountain names have since been diligently studied and described by professors and graduate students, and ambitiously conceived place name archives have been founded in the university cities of Oslo and Bergen. So far, the prevailing interest has been in the recording and rough classification of the toponymic data collected in various districts, and very little has been done with respect to the organization and discussion of the already available material on a higher scientific level. There is, however, a strong tendency toward departmentalization in the more recent descriptions, and the book under review falls into the department of coast names, which was firmly established as a separate branch of investigation by Gustav Indrebø, in *Stadnamn frå Oslofjorden* (Oslo, 1929).

In Slyngstad's study one finds a relatively clear, well-indexed description of approximately 1100 names of smaller islets (*små holmer*), reefs, grounds, and shallows located in the coastal waters of Sunnmøre, western Norway. Even this large number of data is evidently not exhaustive, and people from the various localities will have little difficulty in supplying names that for some reason or other were not included in the book. However, one may safely

state that the author has succeeded in bringing out the salient types of reef names, and at least the great majority of the missing names could easily be added to the taxonomical groups that emerge as more or less distinct categories. It would take up too much space to enumerate and describe these classes of names here, but it may be observed that they differ only in insignificant details from those previously established in studies by Indrebø, Hovda *et al.* Slyngstad's work undoubtedly represents an important contribution to Norwegian place name scholarship, and it must be considered a useful handbook for students in this fascinating branch of toponymic investigation.

It is traditionally the unpleasant task of a reviewer to dwell on flaws and imperfections rather than on the good qualities of a scientific work. The few reservations voiced below, which could indeed be made about the majority of similar Norwegian name studies, pertain to what the reviewer regards as fundamental shortcomings, the most conspicuous of which is found in the phonetic recording of the names.

Most Norwegian students of toponymics, from Rygh on down, seem to have been poor or at least somewhat careless phoneticians, and Slyngstad is hardly any better than his predecessors in this respect. His phonetic notations are surprisingly inaccurate, considering the fact that he is a native of Sunnmøre. He employs Storm's phonetic alphabet, which is admittedly difficult to use for West-Norwegian dialects, and he modestly refers to his transcription as 'somewhat broad' (p. 6). It may be worth finding out just how broad is 'somewhat broad' in this instance, and to use the criterion of phonemic distinction as a sort of measuring-stick. The result is rather disappointing, as will be seen from a couple of examples selected at random. The southwestern Sunnmøre dialects (Herøy, Sande, Vanylven), with which the reviewer is intimately acquainted, have the following series of back vowel and diphthong phonemes: [u], [o], [ɔ], [ɔw], all occurring as long and short syllabic nuclei. The quality of Slyngstad's 'broad' transcription can now be conveniently estimated with reference to his use of the phonetic symbols [o] and [å] (IPA[ɔ]) from the point of view of phonemic distinctiveness. The symbol [o] is used to represent [o:] (*samvikro'dęnn*, p. 26), [o] (*torrvikhål'manne*, p. 27), [ɔw:] (*fotaflu'da*, p. 23), [ɔw] (*saltbom'bå*, p. 52), and [u] (*kobbetehålm'inn*,

p. 46). Similarly, Slyngstad's [å] is found to represent the phonemes [ɔ:] (*rå'ne*, p. 52), [ɔ] (*saltbomb'å*, p. 52), [o:] (*vå'renn*, p. 54), [o] (*sandhålm'enn*, p. 57), and [u] (*blområk'kå*, p. 96; the first *å* here stands for [u], the second for [ɔ]). It is obvious that this sort of transcription leaves much to be desired, and one wonders why the Norwegian place name students do not abandon their essentially useless 'broad phonetic transcription' in favor of either narrow phonetic, or preferably phonemic notation. Such easily found phonemically contrastive triplets as, e. g., [siwp]:[sewp]:[sɔwp] and [hulke]:[holke]:[hɔlke] would unambiguously indicate the vocalic and diphthongal distinctions involved here and, incidentally, help keep the number of misprints at a minimum. There are of course numerous additional flaws in the transcriptional system chosen by the author than those illustrated here, but it does not seem necessary to go into further details in a short review.

The unfortunate lack of consistency noted in the recording of the data naturally makes it exceedingly difficult to properly evaluate the author's etymologies of unusual words, and only a few passing remarks can be made here. The reef name *ku'a* (p. 83) in the Flåvær district (Herøy) cannot have any reference to Norw. *ku* 'cow', as is suggested by Slyngstad. There are actually two reefs situated at close proximity, each called ['kiwen] 'the hump,' and in local usage they are ordinarily referred to as ["kiwane] (pl.). One also wonders about the word *skaffer* in *skaf'ferhålminn*, which according to the author means 'innkeeper' (p. 76). The recorded tone (tone 1 rather than the normally expected tone 2) militates against this interpretation. The 'mysterious' compound element *flesk* in the name *kyrfles'kinne*, which Slyngstad discusses at lenght (p. 114), could probably be explained convincingly enough with reference to ON *flaski* m. (cf. L. Grandjean, *Søkortets Stednavne*, I [Copenh., 1945], pp. 29–30; on the whole, the author would have profited considerably from a deeper acquaintance with the reef name studies published in Denmark and Sweden). The curious reef name *årben'då* is assumed to mean 'the one which warns early' (p. 102, cf. K. Kopperstad in *MM*, 1925, p. 106f.), an explanation which appears to be supported, on the semantic side, with reference to the standard etymological explanation of *båe*, ON *boði* m. 'submerged reef' as 'the one which warns (against danger).' However, the current etymology of the reef appellative *boði* is based

on tenuous evidence (cf. M. S. Beeler and B. Ulvestad, "On the etymology of ON *boði*," in a forthcoming issue of *Arkiv för nord. filol.*), and it consequently seems advisable to search for another explanation of *årben'då*.

The enormously elaborate specification of reef appellatives in the coast dialects of Sunnmøre (discussed pp. 102–50) is of considerable interest, not only to Scandinavian place name students, but to students of general toponymics as well as of what has been called linguistic *Weltanschauung*. One may express the hope that Slyngstad will soon find time to discuss his rich material also from the point of view of the distinctive physical characteristics of the various reefs for which the recorded names and terms are used. This task will no doubt be an intricate, but probably not an impossible one, particularly if cautious relative frequency estimates are invoked as a methodological device, and if intradialectal and interdialectal frames of reference are kept rigorously distinct from the outset. The latter desideratum is, in the reviewer's opinion, of paramount importance in this kind of delicate research.

Bjarne Ulvestad

Drummers and Dreamers. By Click Relander. (Caldwell, Idaho: The Caxton Printers, Ltd., 1956. pp. 345, 52 illustrations, appendix. $6.00.)

Recounted in this book is the story of a remnant band of non-treaty Indians, the Wanapums, who, when dispossessed of their homelands along the banks of the Columbia River in south central Washington, put up a long but futile struggle for survival. As the Columbia basin was settled in the course of the nineteenth century, the Wanapums were forced to retreat before the onrush of westward expansion. The book takes its title from the names often given to the several shamanistic prophets and preachers who, arising from time to time among the various tribes of the region, called upon their tribesmen to resist the encroachment of the white man. Among the last and most effective of such shamans in the Pacific Northwest was Smowhala the Dreamer (ca. 1820–1895), who admonished the Wanapums and their brethren not to abandon the wisdom of their forefathers for the ways of the intruder, teaching that the

highest form of wisdom came only from following the precepts and practices of the Dreamer religion. The Dreamer's *medicine* or knowledge was revealed to him through dreams, and his message found expression in highly ritualistic ceremonies. After Smowhala's death his religion and his message were taken up by his nephew Puck Hyah Toot, the last prophet of the nearly extinct Wanapum.

The author, through his association with Puck Hyah Toot, has rescued Smowhala and his teachings from oblivion. Mr. Relander's treatment of the Wanapum is altogether a sympathetic one. Although his approach and appeal are popular, it is at once evident that he has employed considerable research in obtaining the material for this study. An extensive bibliography is included in the book.

Of particular interest to the members of the American Name Society is the appendix (pp. 286- 319), entitled "Geographic Names and Nomenclature." Here the author has gathered together considerable toponymic material – both old and new – pertaining to the Columbia River and the adjoining area from Pasco to Vantage, Washington; much of this material has not previously been recorded. The author has listed here the names of the various cities and towns of this region, indicating their provenience whenever possible and including other interesting information and sidelights. Included also are the Wanapum names of old native villages, campsites, and landmarks; although many of these place names have been superseded by newer names, they are nevertheless of historical and linguistic interest. It is regrettable that the current Indian pronunciation of such names has not been indicated; it would have been of much greater interest to onomatologists if phonetic transcriptions of these place names had also been included. It is to be noted, however, that the author possesses tape recordings of these place names as pronounced by Indian informants, and presumably these recordings might be made available to anyone seriously interested in Wanapum toponymy.

Oregon State College, Corvallis Walter C. Kraft

Studier i sammensatte Personnavne. By Kristen Møller. (Udvalg for Folkemaals Publikationer. Serie A. No. 13.) Copenhagen: J. H. Schultz Forlag, 1956. Pp. 128.

This excellent little book typifies the high-standard current research on names in Denmark and can in many respects serve as a model for similar studies in other countries. Although he modestly starts with the description of a rather small corpus of composite personal names in an East Jutland dialect, the author gradually extends the scope of his investigation until it encompasses similar and related phenomena in a number of European languages at various historical stages.

Using word order and stress pattern as his basic taxonomical criteria, Møller establishes what he considers the five main classes of general Danish personal name compounds, exemplified here by the combinatory possibilities of the appellative *Smed* 'blacksmith' and the Christian name *Søren* (surname, *Jensen*): Type 1: indefinite appellative plus Christian name, *Sméd-Søren* ('= main stress): 2: appellative in definite form plus Christian name, *Sméden Sóren*; 3: appellative in indefinite form plus surname (or Christian name followed by surname, *Smed (Sóren)* Jénsen; 4: Christian nameplus indefinite appellative, *Søren Sméd*; and 5: Christian name (or Christian name plus surname) plus appellative in definite form, *Sóren (Jensen)-Smeden.*

It is demonstrated that type 5 is still alive and productive in the dialect under consideration, 1 and 4 are on the decline as productive types, and 2 and 3, in particular the former, belong to the standard (written) language and are essentially alien to the present dialect. Subsequently these compound types are discussed with reference to parallels in other languages. In this discussion historical considerations play an important part, and in many cases convincing corrections or reformulations of conclusions drawn in earlier accounts are suggested by the author.

While the discussion of the five main types forms the nucleus of the study, many other relevant compound name constructions are succinctly treated, for instance composite names consisting of a proprium preceded by a descriptive adjective, e. g., *Lille Lone* 'little Lone', *Gamle Larsen* 'old Larsen' (pp. 74ff.). Another, historically very significant, category: compound names consisting of a Christian name plus a postposited adjective, is treated pp. 86ff. Examples are *Olav den Hellige* 'Saint Olav', *Hamlet den første* 'Hamlet the First'. Here, the searching treatment of the OIcel. compound name variants with and without 'intervening' article (pp. 87ff.),

e. g., *Gizurr* (*enn*) *hvíti* 'Gizurr (the) White', is particularly interesting, not least from a methodological point of view. While Finnur Jónsson and other scholars merely state that the article may or may not occur without any rule governing its (non) occurrence, Møller invokes statistical estimates to establish the norm, i. e., general rule, which he then states in terms of the salient meaning characteristics of the adjectives following the propria (p. 88). He also criticises the still prevalent notion that personal name compounds with the article (*hinn*, *inn* etc.) represent the original type, that the article was for various reasons dropped only at a relatively recent date, and he feels that 'one must prefer the notion . . . that [for instance] *Sigurðr ungi* is primary in relation to *Helgi inn hvassi*' (p. 96). It must, however, be noted that really conclusive proof for the validity of either of the two interpretations is yet to be adduced, as the author admits.

The book contains a large number of useful bibliographical references and has an adequate subject matter index. As a further positive point one may add that it is singularly free of misprints. The very concise summary in English (pp. 107–110) will no doubt be difficult to follow for uninitiated readers.

University of California Berkeley Bjarne Ulvestad

L'anthroponymie et la diplomatique. By Olaf Brattö. (Romanica Gothoburgensia, no. 3.) Göteborg: 1956. Pp. 27.

This slender monograph, from the pen of the young Swedish Romanist and onomatologist who is already known to our readers for his work on medieval Florentine anthroponymics (*Names*, 2, 67–68 and 4, 247–249), is intended to show how the study of personal names may be made useful to the student of early medieval charters and other documents. Questions concerning the authenticity and the proper dating of such documents are frequently asked, and the author shows how a critical examination of the personal names contained in them may often contribute to the solution. For the names of men and women are subject to the vagaries of fashion, as well as to the linguistic changes characteristic of given times and places: that is to say, personal names have a history. (The author emphasizes the necessity of linguistic training as part of the equip-

ment of the onomatologist.) If the history of the form and of the diffusion of any name is known, its occurrence in a document purporting to have been written at a particular place and time where the name is not otherwise found is prima facie evidence that the document in question may be a forgery. For this purpose, as well as for many others, what is needed is a series of detailed monographs on the histories of personal names, which will present the evidence for their geographical diffusion throughout the periods during which they are attested. I know of scarcely any studies of this character; and the usefulness of onomastic science to the student of documents is small without much more than we now have. Here is a rich field indeed for anyone who is really interested in the study of our common – and uncommon – personal names.

University of California Berkeley M. S. Beeler

Cantabria Preromana. By Antonio Tovar. (Publicaciones de la Universidad Internacional "Menéndez Pelayo," no. 2.) Madrid: 1955. Pp. 1–46.

The subtitle of this lecture by the former rector of the University of Salamanca – "what linguistics teaches us about the ancient Cantabrians" – does not make clear that it is from the study of place-names that the author is attempting to sketch some of the prehistory of this area in northern Spain fronting on the Bay of Biscay. The method, amply tested by many similar investigations carried on throughout Europe, consists in collecting all the place-names of the region in their oldest forms (which may be found either in medieval charters and other documents, or in records from classical antiquity), and then in attempting to explain them by relating them to parallel forms occurring elsewhere. By this method he isolates three linguistic strata for the pre-Roman period of the region he is studying. In the earliest he finds connections with Basque, Iberian, and other pre-Indoeuropean languages of the Mediterranean region. After 1000 B. C. – what the reasons are for the selection of this date are not made clear – he identifies correspondences with place-names of western and northern European provenience, names for which an Indoeuropean source can be made plausible. The designation of this stratum causes the author some

embarassment: a few years earlier he would have used the term "Illyrian," but the abandoning of the pan-Illyrian concept by Pokorny, its first champion, leads him to prefer the colorless "protoindoeuropeo," also employed by Carnoy and other contemporary investigators engaged in similar researches. This "Protoindoeuropean" pretty clearly corresponds to Krahe's "alteuropäisch," though much less precisely defined. Considerably later than these two strata, but still pre-Roman, are the many Celtic personal and place names, attesting the presence of an Indoeuropean people also known from historical records.

This monograph suffers from the defects common in other such studies, particularly in calling names found in distant parts of Europe the "same" if they happen to resemble one another more or less closely in their root-elements. We want complete agreement of whole words, or at least such regular patterns of derivation from widely diffused root-elements as Krahe has demonstrated, to build far-reaching historical conclusions on. Given the limitations of the method, Sr. Tovar has done a good job for a restricted area, and has demonstrated great learning and a thorough familiarity with current toponymic literature.

University of California Berkeley M. S. Beeler

Editor's Page

Much naming-history is recorded in newspapers and magazines. This record should be collected currently, and some note taken of it. The Editor will be happy to receive and file any clippings which members may wish to send him. From time to time note will be made in *Names* of material thus received, and the more important notices will be reprinted. Acknowledgment of the receipt of such material will be made in the pages of *Names*, and not by personal letter.

Such cooperation on the part of members will be both of current interest to general readers and of lasting value to scholars, and it is hoped that this notice will bring forth a considerable response. The editor acknowledges with gratitude much such material from Louise M. Ackerman and Mamie Meredith.

To reduce inventory, the Society makes a special offer of a limited number of back-files of *Names* to library and personal members, at $4.50 per volume (four issues), $17.50 for the first four volumes (sixteen issues). Individual issues may be obtained at the usual price ($1.25). These prices include postage.

Scandinavian Place Names in England. I.

ASSAR JANZÉN

Cranberrymoss

The lost name Cranberrymoss in Sheriff Hutton parish, Bulmer wapentake, North Riding of Yorkshire, has been recorded only twice, viz. *mora de Cranberimos* 1159-89 and *Tranberimose* 1235. In *EPNS*, Vol. 5, p. 32, A. H. Smith gives the following interpretation: "The first element is probably Engl. *cranberry*, 'peat bog where cranberries abound.' The form *Tran-* arises from interchange of OE *cran* and ON *trani*."

As this interpretation is phrased, it does not give an accurate picture of the relationship between the two forms. In the first place, the regular word for 'crane' in OScand. is *trana*, f., not *trani*, m. The latter word did exist but as far as we know only in OIcel. poetry in kennings and as a nomen proprium of a snake, a sword, a ship, and a legendary warrior.[1] It is also known once as a by-name of a real person called *Þorkell trani*.[2] The same erroneous information that the ON word for 'crane' is *trani*, m., occurs regularly in English place-name publications covering parts of the Danelaw.[3] Only when the first element could be a personal name is there any reason for including the masc. form *trani*.

[1] See S. Egilsson and F. Jónsson, *Lexicon poeticum* (Kobenhavn, 1931), p. 571; Leiv Heggstad, *Gamalnorsk ordbok med nynorsk tyding* (Oslo, 1930), p. 704.

[2] E. H. Lind, *Norsk-isländska personbinamn från medeltiden* (Uppsala, 1920-21), col. 386.

[3] See, for instance, John Sephton, *A handbook of Lancashire place-names* (Liverpool, 1913), p. 9 (unsatisfactory discussion); Allen Mawer, *The chief elements used in English place-names* (Cambridge, 1924), pp. 60f.; Allen Mawer, *The place-names of Northumberland and Durham* (Cambridge, 1920), p. 199; *EPNS*, Vol. 5, pp.178, 196; Vol. 14, p. 216; Vol. 17, p. 109; A. H. Smith, *English place-name elements*, Vol. 2, p. 185. E. Ekwall, *Namn och bygd*, Vol. 8 (Lund, 1920), p. 94ff., deals with several English names containing *Tran-* (in modern form partly *Tarn-*, *Tren-*) and assumes quite correctly their origin to be Scand. *trana*, f., but gives an improbable explanation of the vowel *-e-* in *Tren-*. Two years later, *The place-names of Lancashire* (Manchester, 1922), p. 161, he identifies the first element in *Tarnacre* (*Tranaker* c. 1210) as "ON *trani* (*trana*) 'crane'," thus giving preference to the poetic form,

It is not made clear in the explanation of the two forms *Cranberimos* and *Tranberimose* that a widely distributed Scandinavian denotion of 'cranberry (Vaccinium oxycoccus L)' is *tranbær*. It exists in most parts of Scandinavia, excepting Iceland.[4] It is true that it appears rather late in written sources: early Mod. Dan. *tran(e)bær*,[5] early Mod. Swed. (1555) *tranebär*,[6] ONorw. (1404) *ifwer Tranbera myre* ('across Cranberry bog'), a place-name in southeast Norway.[7] But the wide distribution makes it quite certain that this plant-name has old traditions and that it existed already in the Proto-Norse period when the Scandinavians settled in the British Isles.

Besides the Norwegian place-name just mentioned, *tranbær* appears in a couple of significant West-Swedish names which are identical with the unique English *Tranberimose*, viz. *Tranbärsmossen* in Bohuslän,[8] and probably in *Tranbergsmossen* (also habitation) in Västergötland.[9] In the latter case, *Tranbärs-* and *Tranbergs-* (gen. of **Tran(e)berg-* 'cranes' hill') would give the same pronunciation *tranbærs-*, and since cranes do not normally live on hills, the official form *Tranbergs-* is most likely due to a misinterpretation. Furthermore, it seems more than possible that some of the frequently occurring Scandinavian names *Tranemosse(n)*, *Tranemyr(en)*, *Tranekärr(et)*, all meaning 'Cranes' bog', were given not because of presence of cranes but of abundance of cranberries, and consequently are reductions of **Tran(e)bär(s)mosse(n)*, *-myr(en)*, *-kärr-(et)*. This possibility ought to be considered also in such English names as *Tranamose* (1603) and *Tranemyre* (1260) in Cumberland,[10]

and 1940, *The concise Oxford dictionary of English place-names* (in the following abbreviated Ekwall, *Dict.*), p. 457, he mentions for three pertinent names ON *trani*, m., used as an appellative or a personal name; no change in the 3rd ed., 1947, 1951.

[4] See Aug. Lyttkens, *Svenska växtnamn* (Stockholm, 1912–15), pp. 421f., where an exhaustive account of the Scandinavian forms is given.

[5] *Ordbog over det danske sprog*, Vol. 24, p. 359.

[6] Elof Hellquist, *Svensk etymologisk ordbok* (Lund, 1939), p. 1214.

[7] *Diplomatarium Norwegicum* 7, p. 345.

[8] *Ortnamnen i Göteborgs och Bohus län*, Vol. 10 (Göteborg 1942), p. 114.

[9] The form quoted is given without interpretation in *Ortnamnen i Älvsborgs län*, vol. 13 (Stockholm, 1908), p. 87.

[10] There are two occurrences of each name, and *EPNS* 22, p. 495, counts them as four names. But since the two instances of each name in both cases are found in neighboring parishes, they no doubt refer to the same place. Thus, there is only one *Tranamose* and one *Tranemyre*.

Tranker in Nottinghamshire, *Trencar* in the North Riding of Yorkshire, and *Tranmoor* in the West Riding of Yorkshire. Cf., for instance, *EPNS*, Vol. 20, p. 207: *Appletrethwayte* 1540, *Appletwhaite* 1541.

Judging from the two forms *Cranberimos* and *Tranberimose*, referring to the same place, it may seem as though Scand. *Tran-* was substituted for the native *Cran-*. But actually the difference between the two recorded forms is that one contains Engl. *cranberry*, the other Scand. *tran(e)bær*.

Furthermore, it is not all certain that the English name *Cranberimos* is older than the Scandinavian *Tranberimose*. The two instances are only half a century apart. The place-nomenclature of the North Riding of Yorkshire shows an enormous number of Scandinavian names, which is due to an exceptionally thorough Scandinavian settlement and penetration in the ninth and the following centuries. A cursory survey of the names included in *EPNS*, Vol. 5, seems to indicate that about 30% of all names are of Scandinavian origin. According to map No. 10 attached to A. H. Smith, *English place-name elements* there are no less than ca. 165 parish names consisting of Scandinavian word formations.

In the light of these facts and circumstances it seems somewhat unjustified to make a definite decision about the priority of the two forms in favor of the one that happens to be the first on record. It is quite possible that the bog was first named by Scandinavians in their own language. Perhaps the first adjacent habitation was also founded by them, and the name of the bog was then transferred to the houses and the farm. In that case, the form *Tranberimose* is the older name which later, probably almost immediately, was anglicized by the native population, although the latter form happens to be the oldest of the forms preserved. Thus, it seems likely that both forms existed simultaneously, one being used by the native Northumbrians, the other by the new settlers, the Scandinavians. If the name had continued to be used for a longer period of time there is hardly any doubt that the English form would have won in the struggle for survival.

At any rate, the form *Tranberimose* is of significance to Scandinavian lexicography, since it provides an instance of the plant-name *tran(e)bær* which is about two centuries earlier than the oldest occurrence known from native Scandinavian sources.

Wrelton

In the parish of Middleton, Pickering Lythe wapentake, North Riding of Yorkshire, is a farm named *Wrelton*. The following medieval forms are on record: *Wereltun* 1086 Domesday Book (hereafter abbreviated DB), *Wrelton* 1282 and 1285 (*passim*), *Wrellcton'* 1301, 1303 and 1416, *Wherlton* 1316.

In *EPNS*, Vol. 5, p. 81, this name is considered difficult. Ekwall suggests that it consists of three elements, the first two of which he believes to be identical with the name *Wreighill* in Northumberland, which according to a theory advanced by Mawer (see below) is OE *wearg-hyll* 'felon-hill, gallows-hill.' The whole name would then mean 'farm by or on the hill where felons are hanged.' The same suggestion is repeated by Ekwall, *Dict.*,[3] p. 513.

This interpretation is not convincing. In the first place, it is uncertain whether **Wearg-hyll-tūn* would result in *Wereltun* as early as the time of the Domesday Book. The medieval forms of *Wreighill* are, although later, much less reduced than the form *Werel-* recorded in the Domesday Book. Allen Mawer, *The place-names of Northumberland and Durham* (1920), p. 220, who suggested the interpretation of *Wreighill*,[11] gives the pronunciation of *Wreighill* as *ri:hil* and he cites the following 13th century forms: *Werghill*, *Werihill*, *Werhil*, *Vuerhil*, *Vuarchil*. It seems evident that the origin of this name is OE *wearg-hyll* 'gallows-hill where felons are hanged'; cf. OE *wearg-rōd*, *wearg-trēow*, both words meaning 'gallows'. But even if this formation were reduced when a third element (e. g. *tūn*) was added, and conceivably could have developed into the strongly reduced form *Werelton* as early as the time of Domesday Book, and even if we consider the fact that compounded place-names containing three elements sometimes were formed quite early, I still think that a more probable interpretation than the one suggested by Ekwall may be found.

I suggest that *Wrelton* is a dithematic name, as most names ending in *-tūn* are, and that the first element is the ON personal name *Veraldr*, known twice from the western part of medieval Norway, viz. *Ormor Weraldszson* (1390) from Hardanger, and *Bryniolff*

[11] This interpretation was later adopted by E. Ekwall, *op. cit.*, and A. H. Smith, *EPNS*, Vol. 5, p. 81, and *English place-name elements*, Vol. 2, p. 247.

Wæralsson (1534) from Voss.[12] It is also contained in a couple of Norwegian place-names, viz. *Væraldsrud* (*Weraldsrud* 1723) in Buskerud, and *Varaldsøy* (*Varalldzsey* 1337; the first *-a-* due to retrogressive vowel assimilation) in Hordaland.[13] In my opinion, the personal name *Veraldr* is also the first element in *Varaldset*, name of a summer farm in Buskerud located by a tarn called *Varaldsevattnet* or *Varaldskjernet* (*Varaldkj.* 1856).[14]

It is true that in Domesday Book dithematic personal names as the first element in place-names normally have the gen. *-s* when it is expected, although it regularly disappears in records later than 1150. But it is by no means an infrequent occurrence that the gen. *-s* is lacking as early as the Domesday Book. There are more than a dozen instances in the same county as *Wrelton*, e. g. *Osbaldwick* (*Osboldeuuic* DB; from OE *Ōsbald*), *Wombletun* (*Winbelton*, *Wilbel-* DB; from OE *Wynnbeald* or *Winebeald*), *Aislaby* (*Aslache(s)by* DB; from ON *Áslákr*), *Aislaby* (*Asulue(s)bi* DB; from ON *Ásulfr*), *Allerton* (*Aluretune*, *Aluertun(e)*, *Alverton(e)* DB; from OE *Ælfhere*), *Exelby* (*Aschilebi* DB; from East-Scand. *Eskil*).[15]

It is, however, possible that there existed a weak by-form **Veraldi*, although it has not been recorded; cf. such double forms as ON *Þóraldr: Þóraldi*, *Ávaldr: Ávaldi*, *Sigvaldr: Sigvaldi*, *Eindridr: Eindridi*, *Ámundr: Ámundi*, etc. In that case there should, of course, be no gen. *-s*.

Compounded place-names ending in *-tūn* have frequently a Scandinavian personal name as the first element; cf., for instance,

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[12] E. H. Lind, *Norsk-isländska dopnamn och fingerade namn från medeltiden* (1920–21), col. 1082.

[13] See *Norske Gaardnavne*, Vol. 5, p. 443; Vol. 11, p. 1; Magnus Olsen, *Stednavnestudier* (Kristiania 1901), pp. 13f.; O. Rygh, *Gamle Personnavne i norske Stedsnavne* (Kristiania 1901), p. 278; A. Janzén, *Namn och bygd*, Vol. 26 (1938), p. 2.

[14] Hj. Falk, *Norske Gaardnavne*, Vol. 5, p. 163, considers the name of the lake primary and identical with the old name *Varalden* (*i Verald*, *Norges gamle Love*, Vol. 2, p. 191) of a fairly large lake in the south-eastern corner of Norway. This interpretation was accepted by Gustav Indrebö, *Norske innsjönamn*, Vol. 2 (Oslo, 1933), p. 207. *Varalden* is evidently an old and primary lake name, the etymology of which is disputed; see G. Indrebö, *Maal og Minne* 1938 (Oslo), pp. 37ff.), but *Varaldsevattnet* is the name of a small tarn in the woods which can hardly have an old tradition. Both the tarn and the adjacent summer farm are most likely named for a person with the name of *Veraldr*.

[15] *EPNS*, Vol. 5, pp. 10, 67, 77f., 119, 204, 210, 226.

from the same county as *Wrelton*, such names as *Fryton* (ODan. *Frithi*), *Sneaton* (ODan. *Snjō*, OIcel. *Snær*), *Oulston* (ODan. *Ulf*, ON *Ulfr*), *Scruton* (ON *Skurfa*), *Garriston* (ODan. *Gerth*, ON *Gerðr*).[16]

Ragarth

In Cumberland county there are five place-names that seem to contain *Ragarth*, partly as the first element of compounds.

In Cumrew parish, Eskdale ward, occurs a lost name *Ragarth*, the earlier existence of which is established by five recorded instances, viz. *Ragarth(e)* 1276 and 1285, *Ragarch* 1296, *Raygarth* 1540, *Ragarth* 1541. In *EPNS*, Vol. 20, p. 77, the name is given the following interpretation: "The medieval forms are all derived from personal names, and it is impossible to tell from what place the family originally came." – It is difficult indeed to see any reason for the assumption that this place-name necessarily is derived from a personal name.

In Staffield parish, Leath ward, is a name *Ragarthfield* (*Regarthfeild* 1647, *Racotfeld* 1694), which in *EPNS*, Vol. 20, p. 251, is listed without interpretation. Obviously, this name is a compound of *ragarth* and *feld* 'open country'.

EPNS, Vol. 20, p. 90, adduces from Hayton parish, Eskdale ward, a field-name written *Riggarthnooke* 1603. No interpretation is given. The first element must originally have been *Ragarth-*.

The name *Reygarths* 1546 is *EPNS*, Vol. 21, p. 287, interpreted only by reference to *garðr*, which in Vol. 22, p. 474, is translated 'enclosure'.

The earliest instance of the element here discussed is *Ragarhheued* ca. 1200, from Keswik parish, Allerdale below Derwent ward. It is *EPNS*, Vol. 21, p. 303, said to contain either ON *(v)rá*, f. 'corner, nook' or Engl. *roe* 'roe(-buck)' and ON *garðr* 'enclosure'. The last element is OE *hēafod* 'the end of a ridge, a headland, a promontory', etc.

E. Ekwall, *The place-names of Lancashire*, p. 253, lists from Lonsdale hundred, South of the Sands, the name *Ragarthout* (1267–67). As to the interpretation he only refers to ON *hǫfuð*. It seems quite certain that the first element is the same *ragarth*.

[16] *EPNS*, Vol. 5, pp. 50, 118, 192, 238, 269.

A. H. Smith, *English place-name elements*, Vol. 1, p. 195, lists under the main-entry *garðr* a name *Raygarth* in Cumberland. He is probably referring to the first name mentioned above. He suggests that it consists of ON *rá* 'a roe(-buck)' and *garðr* 'enclosure', thus meaning 'roe-paddock'.

At first sight, this interpretation may seem rather convincing, especially since there are good parallels, such as *Calfgarth*, *Calgarth* (*calf*), *Hargarth* (ON *hjǫrtr* 'a hart, a stag, a male deer'), *Sturgate* (ON *stēor* 'a steer, a young bulluck').

Now, if it should happen that *Ragarth* had the etymology here suggested, it should be noted that *garðr* in compounds in which the first element denotes wild animals may refer not only to 'an enclosure for keeping animals', but also to 'a trap for catching animals'; cf., for instance, ON *dýr(a)garðr* 'enclosure for wild animals; trap for catching animals'; OSwed. *diura gardher* 'enclosure for wild animals'; OSwed. *varghagardher* 'wolf-trap'.[17]

There is however, no evidence whatsoever of a Scand. **rā-garðr* 'roe-enclosure', neither in the old or modern written languages, nor in the dialects. Actually, there is little plausibility for its existence since there did exist a homonymous Old East-Scand. word *rāgardher*, m. 'boundary-fence, fence serving as a boundary-line'. It is true that this seems to be an exclusively East-Scand. word and that it has been recorded in independent use from the Middle Ages only from western Finland, viz. in manuscripts from 1347 and ca. 1455,[18] but it is known from quite a few Swedish and Danish place-names, some of which may date from the Viking Age. I have also found it in the modern dialect of the province of Halland on the south-western coast of Sweden in the transferred sense of 'a lunar halo'.[19]

From the south-western Swedish province of Bohuslän, earlier belonging to Norway and with a partly West-Scand. dialect, the following place-names are to be found in published parish surveys: *Rågården* (twice; no old forms), *Rågårdarna* (no old forms), *Rågårdsdal* (*j Rag(g)ardale* 1391), *Rågårdsgrind* (*Rågjord(t)sgrind*

[17] J. Fritzner, *Ordbog over det gamle norske Sprog*, Vol. 1, pp. 278f.; K. F. Söderwall, *Ordbok öfver svenska medeltids-språket*, Vol. 1, pp. 189, 750; Vol. 2, p. 932; *Supplement*, p. 115; C. J. Schlyter, *Ordbok till Samlingen af Sweriges Gamla Lagar*, p. 691.

[18] K. F. Söderwall, *op. cit.*, *Supplement*, p. 638.

[19] P. N. Peterson, *Ordbok över Valldamålet* (Lund, 1935–46), p. 979.

1791; *grind* 'a gate'), *Rågårdsgärdet*, *-klåvan*, *-slätten* (all three places locally connected; *gärde* 'a field'; *klåva* 'a cleft'; *slätt* 'a plain'), *Rågårdskärr* (no old forms; *kärr* 'a swamp'), *Rågårdsmosse* (*Rågålls måsen* 1713; *mosse* 'a bog'), *Rågårdnäs* (*Regårdsnäs* 1758; *näs* 'a headland'), *Rågårdsvik* (*Rogaards Vig* 1576; *vik* 'a bay').[20] — There are no doubt more such names in those parts of Bohuslän that have not yet been covered by parish surveys.

In the south-western part of the province of Västergötland, just a few miles from Bohuslän, there is a farm named *Rågården* (*Rågard* 1546).[21]

Furthermore, there exist three names of Swedish habitations, of which I know no older forms, but which quite certainly contain *rågård* 'boundary-fence', viz. *Rågård* in Skåne, southern Sweden, *Rågårda* in Östergötland, south-west of Stockholm, *Rågårdskärret* in Närke, west of Stockholm.[22]

There is no doubt that *rågård* is contained in a considerable number of significant names of minor habitations that have not yet been brought to light.

From Denmark I know two place-names that belong here. One is a farm-name in north-eastern Zealand, *Rågårdshus* (*Raagaards Huus* 1662). The interpretation given in *Frederiksborgs Amts Stednavne* (København, 1929), p. 105, is not satisfactory. It is suggested that the first element is either *rå* 'a roe' or the same word as ON *rá*, f. 'pole (used as boundary-post)'. Preference is given to first alternative. The element *gård* is disregarded.

The other Danish name is *Rågårde* (*Raaegaard* 1688), which refers to a farm in western Jutland. It is listed by Aage Houken, *Håndbog i danske stednavne* (København, 1956), p. 139, under the main-entry *rå*, but no definite interpretation is given. The first element is identified with ON *rá* in the sense of 'pole or post used for various purposes, among others for marking of a boundary'. But it is added that the animal name *rá* 'roe' should be considered in some of the names listed. Nothing is said about the meaning of the second element.

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[20] On these names see *Ortnamnen i Göteborgs och Bohus län*, Vol. 4, p. 156; Vol. 9, p. 16; Vol. 10, p. 2; Vol. 16, p. 28; Vol. 18, p. 254; Vol. 20 : 1, pp. 181, 195.

[21] *Ortnamnen i Älvsborgs län*, Vol. 13, pp. 12f. (the interpretation is not fully satisfactory).

[22] These names are listed in *Svensk ortförteckning* (1939), p. 717.

There is no doubt that both these Danish place-names contain ODan. **rāgarth*, identical with OSwed. *rāgardher* 'boundary-fence'. I suggest that the three above mentioned names *Ragarth* and *Ragarthfield* in Cumberland and *Ragarthout* in Lancashire contain this Scand. word.

Cumberland and Lancashire were centers of the thorough Norwegian settlement that took place in the first half of the 10th century. Consequently, most place-names in these areas that are of Scandinavian origin bear a typically West-Scandinavian stamp. The above survey has established that there existed an Old East-Scand. appellative *rā-garþer* and also shown that this word was distributed over a large area, including Denmark, at least the southern part of Sweden up to the Lake District at the latitude of the present capital, and western Finland. But there is no trace of a West-Scand. **rágarðr*. This fact may, then, seem to make the assumption that the pertinent English place-names contain this Scand. word improbable. But a closer look at conditions in the two counties involved shows that the non-existence of *rāgardher* in Norway is no obstacle to the interpretation here offered.

Even if most place-names in these counties have, as has already been stated, a definite West-Scandinavian character, there do exist some names that clearly indicate the presence of Danish settlers. As to Cumberland it seems difficult to produce irrefutable evidence of exclusively Danish or East-Scand. elements in the appellative vocabulary used in place-names. *EPNS*, Vol. 21, pp. 386, 391, interprets the first element of *Boat How* (two different places) as ODan. *bōth* 'a booth' (cf. ON *búð*), and Vol. 20, p. 140, Vol. 21, p. 376, suggests the first element of *Dian Ho* and *Dian Hall* as Dan. *dyande* 'a marsh'. These interpretations are, however, somewhat uncertain, and the names mentioned cannot be used as proof of the existence of Danish words among the appellatives.

In Lancashire, on the other hand, E. Ekwall, *The place-names of Lancashire*, pp. 8, 247 ff. and *passim*, finds place-names that no doubt contain ODan. *bōth* and also some instances of ODan. *hulm* 'an islet' (cf. ON *holmr*, *holmi*).

More conclusive evidence of Danish participation in the Scandinavian settlement in north-western England is given by some personal names that are Danish rather than Norwegian. The following are of interest in this respect.

a) *In Cumberland.*

Aiglegill (*Auegyle* 1260): ODan. *Ave*; Vol. 21, p. 288.

Motherby (*Motherby* 1279): ODan. *Mōthir*; Vol 20, p. 198; Ekwall, *Dict.*[3], p. 316; *Mothersike*, Vol. 20, p. 59.

Soulby (*Suleby* 1235): ODan. *Sūle*; Vol. 20, p. 188; other interpretations possible; see Ekwall, *Dict.*[3], p. 411.

Thirneby, lost (*Thirnebi* ca. 1205): ODan. *Thyrne*; possible alternative: ON *þyrnir*, m., OSwed. *thörne*, n. 'thorn bush(es)'; Vol. 21, p. 381; cf. the same name in Lancashire below.

a) *In Lancashire.*

Flixton (*Flixton* 1177): ODan. *Flīk*; Ekwall, *The place-names of Lancashire*, p. 37.

Urmston (*Urmeston* 1212): ODan. *Urm* (cf. ON *Ormr*); Ekwall, *loc. cit.*

Thirnby (*Tiernebi* 1086 DB, *Thirneby* 1219): ODan. *Thyrne* or an appellative; Ekwall, *op. cit.*, pp. 184f., 247; cf. the same name in Cumberland above.

Hornby (*Horneby* 1086 DB): ODan. *Horni*; Ekwall, *op. cit.*, pp. 180, 247; *Dict.*[3], p. 239.

E. Ekwall, *The Scandinavian settlement* (*EPNS*, Vol. 1 : 1, pp. 55–92), pp. 75f., says: "It is extremely doubtful to what extent Danes settled in Cumberland, Westmorland and Lancashire. Here a Norwegian colonization took place, and the Danish settlements that may have been made in the districts would be merged in Norwegian ones." Already earlier, *The place-names of Lancashire*, pp. 245ff., he found that "there was once a Danish colony on the northern bank of Mersey, in the district south-west of Manchester." He also concluded that there must have existed scattered Danish settlements or habitations in some other places in Lancashire. These statements were repeated in his article in *EPNS*, Vol. 1 : 1, pp. 75f.

It seems impossible to establish the existence of any real Danish colonies in Cumberland. But there is clear evidence of Danish participation in the colonization of this county.

It was shown above that the word *rāgardher* must have been frequently used in the province of Bohuslän. This province was Norwegian. It is quite possible that vikings from this province were among those that settled in Ireland and Man and later invaded

north-western England. In that case, the word *rāgardher* could have belonged to the vocabulary of some of the original Norwegian settlers.

Whatever may be the truth, there is no obstacle to the assumption that Old East-Scand. *rāgardher* 'boundary-fence' is contained in the six English place-names here discussed. The first occurrence in Scandinavian sources is from 1347. The English place-names that contain this word provide us with several instances from the 13th century.

Blansby

In Pickering township and parish, Pickering Lythe wapentake, North Riding of Yorkshire, is a place named *Blansby*, recorded as *Blandebi*, *-by* 1086 DB – 1335 (*passim*), *Blaundeby*, *-bi* 1251, *Blandesby* 1408, *Blansby* 1577.

EPNS, Vol. 5, pp. 84f., interprets the name as 'Blanda's farm' and refers to the ON by-name *Blanda* (gen. *Blǫndu*), adduced by E. H. Lind, *Norsk-isländska personbinamn från medeltiden*, col. 28f., and before him by *Fritzner*, *op. cit.*, Vol. 1 (1886), p. 150.

For the form *Blaunde-* reference is made to *Spaunton* (p. 61), written *Spantun(e)* 1086 DB, *Spaunton(a)* 1086–89 (*passim*), from ON *spánn*[23] and *tūn*. The *-au-* is due to influence from the orthographie used in French loan-words; see *EPNS*, Vol. 1 : 1, p. 105.

The forms *Blandes-*, *Blans-* have an inorganic gen. *-s* which sometimes appears, especially in late forms. As a parallel we may refer to *Baldersby* (p. 182), written *Baldrebi* 1086 DB, *Balderbi*, *-by* 1156–1576 (passim), *Baldersby* 1648 (first element OE *B(e)aldhere*).

We know of three medieval Norwegians who had the nick-name *Blanda* bestowed on them, viz. *Brynjólfr blanda* (1180), *Þorgils blanda* (1296; died before 1326) from Bergen, *Jón blanda* (1305) from Stavanger.[24]

Fritzner already identified correctly this by-name with ON *blanda*, f., which he translates 'a drink consisting of milk and water'. This translation is too narrow. The word means 'a mixture

[23] Incorrectly given as *spann*.

[24] See Fritzner, *loc. cit.*; Lind, *loc. cit.*; Finnur Jónsson, *Tilnavne i den islandske oldlitteratur* (København, 1908), p. 129; B. Kahle, *Arkiv för nordisk filologi*, Vol. 26 p. 200.

of two fluids, especially of (hot) sour whey or mike and water'.[25] The meaning of the by-name *Blanda* is by EPNS, *loc. cit.*, said to be 'one who mixes his drinks', but this interpretation can hardly, as will be shown below, be correct.

According to Kahle, *op. cit.*, p. 155, ON *blanda*, f., is a sort of verbal abstract (nomen actionis) which morphologically is an infinitive. Kahle here adopts and adheres to a suggestion advanced by A. Kock, *Skandinavisches Archiv*, Vol. 1 (Lund, 1892), p. 4, who gave this interpretation to such ON feminine nouns as *brosa* 'a smile', also a by-name (cf. *brosa* 'to smile'), and pointed out that they often were used as by-names. Kock's theory, however, had already been abandoned when Kahle wrote his treatise on ON by-names. Such feminines as *blanda*, *brosa* are to be regarded as original *ōn*-stems.

As is well known, there are two fundamentally different types of (*an-* and) *ōn*-stems, viz. denominatives, derived from nouns and adjectives, and deverbatives, derived from verbal stems. The latter formations are, in turn, also of two different kinds, viz. abstract and concrete nouns. The abstracts are so-called nomina actionis, denoting an action, e. g. Goth, *winnō*, f. '(the act of) suffering': *winnan* 'to suffer'; ON *sviða*, f. 'a smarting pain': *sviða* 'to smart'. The concrete nouns are, again, of two different types, viz. 1) so-called nomina agentis and instrumentalis, denoting an agent or an instrument, e. g. OE *belle*, f. 'a bell' (cf. *bellan* 'to bark, to bellow'); OHG *sīha*, f. 'a sieve' (cf. *sīhan* 'to sift'); ON *ausa*, f. 'a scoop' (cf. *ausa* 'to scoop'), and 2) so-called nomina acti, substantial words denoting the object or result of an action, e. g. ON *bora*, f. 'a hole' (cf. *bora* 'to bore').[26]

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[25] See Erik Jonsson, *Oldnordisk Ordbog* (København, 1863), p. 59; R. Cleasby and G. Vigfússon, *Icelandic-English dictionary* (1874), p. 67; Leiv Heggstad, *Gamalnorsk ordbok* (Oslo, 1930), p. 60; G. Zoega, *A concise dictionary of Old Icelandic*, p. 57; for the meaning in Mod. Icel. see Sigfús Blöndal, *Islandsk-dansk Ordbog* (Reykjavik, 1920–24), p. 84 (with detailed information of the geographical distribution of the various meanings); G. Leijström-Jón Magnusson-Sven B. F. Jansson, *Isländsk-svensk ordbok* (Stockholm, 1955); for the meaning in Mod. Norw. dialects see Ivar Aasen, *Norsk Ordbog* p. 60; H. Ross, *Norsk Ordbog*, p. 47. p. 47.

[26] On these formations see, for instance, E. Hellquist, *Xenia Lideniana*, pp. 180 ff.; *Arkiv för nordisk filologi*, Vol. 7, pp. 41 ff.; Emil Olson, *De appellativa substantivens bildning i fornsvenskan* (Lund, 1916), *passim*, and the literature there cited.

EPNS, *loc. cit.*, regarded the ON by-name *Blanda* as a nomen agentis meaning 'a mixer',whereas it is known only as a resultativum meaning 'a mixture'.

It is not impossible to find *n*-stems that are, in principle, both nomina agentis and nomina acti, although they are rare, e.g. OSwed. *biti*, m. 'one who bites, a tusk': *biti*, m. 'something bitten off, a piece', derived from *bīta* 'to bite'. It is possible that such formations as ON *brosa*, f., (by-name): *brosa*, f. 'a smile' (from *brosa* 'to smile') and *slefa*, f. (by-name) 'a slobberer': *slefa*, f., 'slime or slobber trickling from the mouth' (from *slefa* 'to slobber') are to be judged in the same way. But it is equally possible, if not probable, that the nomina acti are directly used as by-names, assuming an active meaning in their new function; cf. for *brosa* such abstracts used as by-names as ON *bitra*, f. 'bitterhet', *andvaka*, f. 'insomnia'; for *slefa* cf. the by-names *smiór*, n. 'butter', *skurfa*, f. 'a scab'.

It should be noted that no *blanda*, f., 'a mixer', has been recorded. Furthermore, such a word would probably be too pale and wanting in expressiveness to be used as a by-name of the type here discussed. It is characteristic of the Old as well as Mod. Scand. by-names consisting of feminine words ending in *-a* that they are normally more or less derogatory, a quality that is enhanced by the feminine gender used for a masculine person, e. g. *smeðra*, f. 'a fawner', *skuma*, f. 'a squinter', *sála*, f. 'a dullard', *krafla*, f. 'a scratcher'.

It is not difficult to understand that *blanda*, f. 'a mixture of sour whey or milk and water' could be used as a personal nick-name. The liquid in question has at least two qualities that could easily be applied to people. In the first place, its color is a sort of pale, slightly grayish white, which could be compared with the bloodless, sickly complexion that goes with some diseases. Of this nature are such by-names as ON *Bleiki*, *Bleikr* 'the pale one', *Hvítaleðr* 'one with light, leathery skin'. On the other hand, the mixture denoted by the word *blanda* is a diluted, sapless product inferior to regular milk. A flimsy, important person without vigor and strength could most appropriately be called a "*blanda*". I think the latter of the two aspects, which gives the name a striking pregnancy, was the basis for the use of *blanda* as a by-name, which has several ON semantic parallels, e. g. *skreyja*, f., *skrjúpr*, m. 'a weakling', *veili*, m. 'a sickly, seedy person'. Exactly the same basis of naming that underlies *blanda* seems to have given birth to a by-name recorded

as *flekidrykkr*, which probably is developed (through dissimilation or scribal error) from **frekidrykkr* 'a drink with a bitter taste or smell', which seems to be contained in the lost West-Norwegian farm-name *af Fregadrigxnesi* ca. 1435.[27] A by-name *Vatli* 'whey' is perhaps the first element of two place-names, viz. *Vaslestad* (*Vatlastad* 1396) in south-eastern Norway, and *Vatlestad* (*Wattlestad* 1603) in the western part of the country.[28]

Now back to the place-name *Blansby* in Yorkshire. I do not deny the possibility that the first element in this name may be the Scandinavian by-name, as is suggested in *EPNS*, *loc. cit*, although in another meaning than there is assumed. The fact that the by-name *Blanda* has not been found in Denmark[29] is no obstacle, although the North Riding is an area with typically Danish settlement, because according to *EPNS*, Vol. 5, p. XXV there are in Pickering Lythe "very definite examples of Norwegian influence."

Nevertheless, I think that another interpretation is perhaps more likely. *Blansby* is situated on a not inconsiderable river flowing through densely populated farmland. This watercourse is now called *Pickering Beck* after the main habitational area through which it flows. It seems reasonably certain that this river once had an original name.

I suggest that the old name of this stream was *Blanda*, a well known river-name in Scandinavia. A glacier stream in Iceland is called *Blanda* because the color and consistency of the ice water reminds one of a mixture of milk and water.[30]

A small stream in the Swedish province of Bohuslän, bordering on the south-east corner of Norway, is called *Blandebäcken* because the water of the stream, which flows through clayey soil, at high

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[27] The reading somewhat uncertain; see *Norske Gaardnavne*, Vol. 15, p. 150; E. H. Lind, *op. cit.*, col. 83.

[28] Suggested by E. H. Lind, *op. cit.*, col. 398; without any definite interpretation *Norske Gaardnavne*, Vol. 2, p. 38; Vol. 12, pp. 97f.

[29] Of a quite different nature (professional names) are *Blandare* and *Blender*, nomina agentis to *blande*, *blende* 'to mix'. These two by-names appear very late, *Blandare* only once 1378 (probably a Swede), *Blender* four persons from the 15th century; see *Danmarks gamle Personnavne*, col. 84, 87.

[30] K. Kålund, *Bidrag til en historisk topografisk Beskrivelse af Island* (København, 1877–82), Vol. 2, pp. 48f.; F. Jónsson, *Namn och bygd*, Vol. 2, pp. 18f.; K. Rygh, *Norske Elvenavne*, p. 18.

water becomes muddy and gets a milky color.[31] It is impossible to say whether this name from the beginning was compounded or if it was preceded by the simple name *Blanda*. This question is, however, in principle, irrelevant.

In south-east Norway is a farm named *Blandhol* (a *Blonduholum* 1401). The first element of this name is *Blanda*, f., which has been interpreted both as a personal by-name and a river-name.[32] However, the last element is ON *hóll*, m. 'a rounded hill', which is more likely to be compounded with a field name than a personal name.

E. Ekwall, *Dict.*, p. 45, suggests, with some hesitation, that *Bland* (*Bland* 1226) in the West Riding of Yorkshire originally was a stream-name, from *Blanda*, an interpretation well worth considering.

Grayish white or milky color of the water is also the reason for the Icelandic river-names *Mjólka*, the Norwegian *Mjølka*, and the Swedish *Molkå*, as well as such Norwegian names as *Melkedøla*, *Melkebekken*, *Mjølkbekken*, *Mjølkelven*.[33]

There are several Scandinavian river-names in the North Riding, some of which are uncompounded, e. g. *Greta* (also elsewhere in the Danelaw; cf. Scand. *Grjōta*, *Grȳta* 'the stony stream') and *Seph* (*Sef* 1170; cf. OSwed. *Sæua* 1321; 'the slow one').[34] Place-names ending in *-by* are in Scandinavia quite often compounded with names of lakes and rivers.[35]

Examination of maps of this region yield the information that clayey soil is common there; it is therefore not impossible that a stream flowing there may sometimes have, or have had, "milky water."

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[31] A. Janzén, *Namn och bygd*, Vol. 23, pp. 2f., where pertinent literature on *Blanda* is cited.

[32] It is considered a by-name by Fritzner, *loc. cit.*; E. H. Lind, *loc. cit.*; a river-name or possibily a by-name by K. Rygh, *Norske Elvenavne*, p. 18; O. Rygh, *Norske Gaardnavne*, Vol. 1, p. 38; A. Janzén, *Namn och bygd*, Vol. 23, pp. 2f.

[33] A. Janzén, *loc. cit.* and the literature there cited.

[34] *EPNS*, Vol. 5, pp. 2ff.; E. Ekwall, *English river-names*, p. IX, and under the separate names.

[35] See, for instance, E. Hellquist, *De svenska ortnamnen på -by* (Göteborg, 1918), pp. 43ff.

Jaiaca, The City of Sunrise

FRANCIS LEE UTLEY

OUR CONCERN IN THIS PAPER is a pretty problem set up by a pair of Old English dialogues, primarily occupied with Biblical lore but occasionally wandering off into other kinds of arcane knowledge. One of them is the prose *Salomon and Saturn*, found in the first portion of MS Cotton Vitellius A. xv, which is dated by Max Förster "auf das zweite Viertel des 12. Jahrhunderts,"[1] and its two Middle English translations, *The Maister of Oxford's Catechism*, found in MSS Lansdowne 762 (late XV or early XVI century) and Harley 1304 (XV century).[2] The other is *Adrian and Ritheus*, found in MS Cotton Julius A. ii, which is perhaps of the twelfth century.[3] Both of them are related and derive in some measure from the well-known continental *Joca Monachorum*. Their *personae*

[1] *Die Beowulf Handschrift*, Leipzig, 1919 (*Berichte über die Verhandlungen der Sächsischen Akademie der Wissenschaften, Philologisch-Historische Klasse*, Bd. 71, Heft 4), p. 53. This fragment containing *Salomon and Saturn* was once owned by the Augustinian priory of the Blessed Virgin at Southwick, and has been gratuitously joined to the second portion of Cotton Vitellius, which contains the *Beowulf*. N. R. Ker, *Medieval Libraries of Great Britain: A List of Surviving Books*, London: Royal Historical Society, 1941, p. 100, accepts Förster's conclusions about date and provenience.

[2] Lansdowne has been edited by C. Horstmann, "Questiones By-Twene the Maister of Oxenford and His Clerke, "*Englische Studien*, VIII (1885), 284–287; Harley by John M. Kemble, *The Dialogue of Salomon and Saturnus*, London: Aelfric Society, 1848, pp. 216–227, as an appendage to *Salomon and Saturn*, which he edits on pp. 178–193.

[3] Also edited by Kemble, pp. 198–207. This date is on the authority of J. H. Herbert in a letter to Walther Suchier, referred to in his discussion of the relationships of our four dialogues in *Das Mittellateinische Gespräch Adrian und Epictitus nebst verwandten Texten* (*Joca Monachorum*), Tübingen: Max Niemayer, pp. 75–76. Max Förster, „Zu Adrian und Ritheus," *Englische Studien*, XXIII [9]1897[0], 431–436, dates the Julius manuscript in the middle of the thirteenth century on the authority of "Nehab and Schleich." See also my forthcoming article in *Mediaeval Studies* on *Salomon and Saturn* and "the Tree called Chy." Photostats for an edition of these related dialogues are on hand.

derive, no doubt, from the better known poetical *Salomon and Saturn* and the several dialogues centering around the name of Epictetus and the Emperor Hadrian, but with these pieces they share little else.

The question which concerns us runs as follows. Salomon asks, "And hwaet hátte seó burh, ðær sunne úp on morgen gáð?" Saturn replies "Iaiaca," a puzzling answer, which is lacking in both manuscripts of the *Maister* through an obvious eye-skip. But it is present in *Adrian and Ritheus*, where Hadrian's informant says with obvious assurance "Ic ðe secge, Jaiaca heó hatte." Then Salomon asks "hwǽr gáð seó sunne on æfen tó setle?" The answer is "Garita," which appears in the Harley *Maister* as "Garica," and in Lansdowne as "Sarica." *Adrian and Ritheus* has "Janita."[4]

Oddly enough, this medley of variants about the darkening sun and its city is less puzzling than the name of the city of the sunrise. The essential agreement between *Salomon* and the Harley *Maister* in Garita: Garica, and the ease of paleographical derivation of Sarica and Janita (the latter no doubt with a *J-* from the preceding question and answer), all tend to establish a form like Garita. This is plainly the classical Gades or Gadeira (land of the Gaditanae), usually identified with Cadiz, of which Strabo, for instance, has much to say in his *Geography*. Cadiz lies close to the Strait of Gibraltar and the Pillars of Hercules, which the ancients commonly called the western boundary of the world.[5] Though there is some question about the exact identity of the Pillars,[6] they are most frequently identified with the rocks Calpe and Abyla on either side of the Strait.[7] The conventional view of the Pillars as western boundary is that of Strabo's predecessor Eratosthenes, and Strabo himself reveals much critical doubt on the subject.[8]

But the place where the sun sets should be interesting, and Strabo makes it so. His most striking comment is as follows:

> Posidonius tells us the common people say that in the countries next the ocean the sun appears larger

[4] The crucial questions appear in Kemble, pp. 186, 202, 218; Horstmann, p. 285.

[5] Strabo ii. i. 4., ii. 5. 14.; H. C. Hamilton and W. Falconer, tr., *The Geography of Strabo*, London, 1854–57, I, 131, 179.

[6] iii. 5. 5; Hamilton and Falconer, I, 255–256.

[7] Hamilton and Falconer, I, 255.

[8] ii. 5. 14; iii. 1. 4; iii. 5. 6. Hamilton and Falconer, I, 180, 206–207, 258.

> as he sets, and makes a noise resembling the sound of hot metal in cold water, as though the sea were hissing as the sun was submerged in its depths. The statement [of Artemidorus] is also false, that night follows immediately .... Posidonius tells us that, having himself passed thirty days at Gades, during which time he carefully observed the setting of the sun, he is convinced of the falsity of Artemidorus's statement.[9]

His salutary skepticism proceeds farther. He allows that, though the habitable earth resembles a chlamys or soldier's cloak, extending in one direction from the Spanish Pillars to the Eastern Ocean or Bay of Bengal,[10] "if the extent of the Atlantic Ocean were not an obstacle, we might easily pass from Iberia to India, still keeping the same parallel."[11] Columbus could have found no better encouragement. Isidore of Seville is less bold. He speaks of "Calpes mons in ultimis finibus Oceani, qui dirimit Europam ab Africa, quem Athlantis finem esse dicunt."[12] The Pillars, he says, are near Gades, which Hercules thought the limit of the earth; that city was built by the Phoenicians under Cadmus: "ipsi postremo in ultima orbis tendentes urbem in Oceano construxerunt, eamque lingua sua Gades nominaverunt."[13]

We are approaching, therefore, the concept of a flat earth, a view fairly common in the Middle Ages, though Columbus was by no means unique in believing he could reach the Indies by a Western Passage.[14] One did not need too arid a literalism to read a flat earth out of the Fiftieth Psalm, which opens with the powerful words: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof." In ninth-century Byzantium Georgius Syncellus can speak of both

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[9] iii. 1. 5; Hamilton and Falconer, I, 207–208.

[10] ii. 5. 14; Hamilton and Falconer, I, 179.

[11] i. 4. 6; Hamilton and Falconer, I, 101.

[12] *Etymologiae* xiv. 8. 17.,I use the unpaged edition of W. M. Lindsay, *Isidori Hispalensis Episcopi Etymologiarvm sive Originvm Libri XX*, 2 vols., Oxonii: Clarendon, 1911.

[13] xiv. 5. 7, 13. 2; xv. 1. 29.

[14] For a brief summary of the arguments on both sides in Christian Europe before 1100 see John K. Wright, *The Geographical Lore of the Time of the Crusades*, 1925, pp. 53–54, 380. My discussion confines itself to a few exponents of the flat earth not mentioned by Wright.

sun and moon as rising from Paradise,[15] and an Old English tract, *The Marvels of the East*, which appears in the same binding as our *Salomon and Saturn* (though in the second or *Beowulf* portion of the Cotton codex, dated, unlike the first, somewhere in the tenth century), has plentiful lore on the subject. Its Latin original speaks of a temple of Bel at Heliopolis or Beliobiles, where the sun rises, and continues, "Est et uinea aurea in oriente *ad solis ortum* que habet uuas pedum .CL. de qua nascentes pendent margarite," or, as the Old English puts it, "at sunnan upgonge."[16] James, the editor of both Latin and Old English, believes the Latin is based on another tract which goes under the name of Fermes, and that it "comes into the succession somewhere between the Alexander-romances (cent. iii) and Isidore (cent. vii), and Fermes comes after the Alexander-romances." The temple and the marvellous vine appear in other early tracts, such as the *Historia de Proeliis*.[17] Much later the papal legate John Marignolli, who visited the court of the Great Khan at the beginning of the fourteenth century, shows that similar beliefs about a flat earth were still alive even in the face of expanding geographical knowledge, for he mentions authorities who would place Paradise in China beyond the rising of the sun.[18] It is plain, then, that our dialogues do reflect the idea of a planiform earth, with the sun setting in the ocean beyond Cadiz or "Garita."[19]

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[15] B. G. Niebur, ed., *Corpus Scriptorum Historiae Byzantinae*, Bonn, 1829 ff., I, 27. According to the dialogues the sun is red at evening because it is approaching hell or Leviathan, and red at morning for various reasons, including modesty. See Kemble, pp. 190–194, 197, 198–201, 220; Horstmann, p. 286; and for the source in a tenth-century *Joca Monachorum*, Suchier, p. 123. Nothing is said, however, about Paradise.

[16] Montague R. James, ed., *Marvels of the East*, Oxford: Roxburghe Club, pp. 28–29, 47, 57–58. The marvellous vine can be seen in James's reproductions of the Latin Cotton Tiberius B. v, f. 84a; Bodey 614, f. 44a, and the Old English Cotton Vitellius A. xv, f. 104b. On the *Marvels* see also Förster, *Die Beowulf Handschrift*, pp. 78–80.

[17] James, pp. 35, 40.

[18] Colonel Sir Henry Yule, *Cathay and the Way Thither*, new edition rev. by Henry Cordier, 4 vols., London, 1913–1915 (Hakluyt Society, Series II, nos. 33, 37, 38, 41), III, 197.

[19] Though portions of the British Isles lie west of Cadiz, we cannot depend on personal observation to scotch the ancient fable, since no doubt the original text was continental. If anyone had looked at a Ptolemaic map, such as that reproduced in Emerson D. Fite and Archibald Freeman, *A Book of Old Maps*, Harvard Uni-

With that point settled, we might assume that Jaiaca would be equally easy to identify. It is not, and so far as I can gather, the eastern counterpart of Gades-Cadiz has never been properly studied. The continental dialogues like *Adrian et Epictitus* and *Joca Monachorum*,[20] which usually lie behind these English catechisms, are silent about Garita and Jaiaca. Yet we must assume that our dialogists had some source, since Old English authors were not given to creating such arcane knowledge out of whole cloth. All we can do is to indicate some obvious possibilities, none of them capable of final demonstration, with the hope that others may further elucidate this city which is the source of the world's light. Such possibilities may be conveniently grouped under two headings: real places and imaginary places.

Considering the ways of medieval scribes with proper names not fully attested, there is a great likelihood that some real eastern place known to our dialogists was garbled into the name Jaiaca. All that is needed is a few letters in common.

India, for instance, is a common locus for the eastern limits of the world. Strabo somewhat doubtfully cites Eratosthenes as stating that the Pillars of Hercules are the boundary of the habitable earth to the West, while to the East the boundary is "the farthest ridges of those mountains which bound India on the North" (Mount Taurus, often described in the Middle Ages as stretching across Asia from east to west).[21] Elsewhere he speaks of Iberia and India as eastern and western extremes of the earth,[22] and we have already seen him use the Bay of Bengal as an eastern boundary. Old maps often show India as east of China,[23] and the Ravennese Geographer

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versity Press, 1926, No. 1 (from Todescho's *Geographia*, Firenze, 1478[?]), he would see that the curve of the longitudes allows Cadiz to be read as essentially west of Britain.

[20] The question does not appear in any of Suchier's texts, or in the excellent collection of Byzantine dialogues of C. F. Georg Heinrici, "Griechisch-byzantinische Gesprächsbücher und Verwandtes aus Sammelhandschriften," *Abhandlungen der Philologisch-Historischen Klasse der Königlichen Sächsischen Gesellschaft der Wissenschaften*, XVIII, no. 8 (1911), pp. 1–98. I have been unable as yet to obtain a copy of Krasnoselcev's collection of fourteen similar dialogues in Greek (Odessa, 1899), which Heinrici carefully compares with his own group.

[21] ii. 1. 1; Hamilton and Falconer, I, 105.

[22] ii. 5. 1; Hamilton and Falconer, I, 165.

[23] See, for instance, the Lenox Globe of 1503–07(?), in Fite and Freeman, No. 7, and C[harles] R. Beazley, *The Dawn of Modern Geography*, 3 vols., New York:

(*ca.* 650) calls Britain and India the limits of the earth.[24] A seventh-century view is found in Isidore of Seville: "India vocata ab indo flumine, quo ex parte occidentali clauditur. Haec a meridiano mari porrecta usque ad ortum Solis, et a septentrione usque ad montem Caucasum pervenit. . . ."[25] Beliefs within India itself may have contributed to such a notion. The seventeenth-century traveller François Bernier speaks of the "Gentiles" of India as holding that the sun retires at night behind Someire, "an imaginary mountain placed in the centre of the earth, in form like an inverted sugar-loaf, and an altitude of I know not how many leagues."[26] This is the Golden Meru, or Hindu Olympus, and though those who dwell in India are thus shown not to share the western belief that the sun sets at Gades, we welcome the evidence that they too speculated on our subject. If it be answered to our proposal that India is a sub-continent and not a city like Jaiaca, with which it shares a few letters, we may note that Fermes, the source of the *Marvels of the East* already cited, calls it a city.[27]

Or could Jaiaca be a corruption of the river Ganges, which Eratosthenes and Strabo and several medieval cartographers thought of as flowing into the eastern sea?[28] Certainly we find the river cited as an eastern limit in later times which are much better informed. Chapman uses the conventional expression "from Gades to Aurora and Ganges,"[29] and Marvell transforms it into better poetry in his address to his coy mistress:

> Thou by the *Indian Ganges* side
> Shoud'st Rubies find: I by the Tide
> 'of *Humber* would complain.

From Ganges to Jaiaca is orthographically rather far, but not impossible.

Peter Smith, 1949 [reprint of the 1897 edition], I, plates facing pp. 376 and 390; II, plate facing p. 560. The last is from the tenth-century Cotton Tiberius B. v, which also contains the Latin *Marvels of the East* of which we haven spoken. See also Yule, III, 130.

[24] Beazley, I, 308–309.

[25] xiv. 2. 5.

[26] *Travels in the Mogul Empire A. D. 1656–1668*, tr.Archibald Constable, London: Oxford University Press, 1914, p. 340.

[27] James, p. 42.

[28] Strabo i. 4. 5 and xv. 1. 11; Hamilton and Falconer, I, 100 and III, 78.

[29] Matthew Arnold, *Essays in Criticism, Second Series*, ed. S. R. Littlewood, London: Macmillan, 1956, p. 22.

There is always Cathay, a place widely known, by rumor at least, to the Middle Ages. My good friend Dr. A. R. Nykl once did a good job for me of deriving "Garita" from Cataia by paleographic shifts. The only trouble is that Garita needs no such derivation, being the place where the sun goes down. Jaiaca, however, might go back to a form like Arrian's Kataia, the island of Kish in the Persian Gulf, or to some other variant name for the land and people called Khitai by Russians and Mongols.[30] This wondrous land of silks and spices, with which the West was once so anxious to trade, deserves mention, simply because it is the first place which we should call Far East today. One might seek for help in the fantastic cosmographer, Cosmas Indikopleustes, who in the sixth century of our era composed a remarkable book, ΧΡΙΣΤΙΑΝΙΚΕ ΤΟΠΟΓΡΑΦΙΑ, which is perhaps the most outspoken account of the flat earth hypothesis in history. He places Paradise in the Far East, in what amounts to a second earth beyond the waters. Man lived in its vicinity until the deluge, when the ark floated Noah and his family across the Great Ocean to this present earth. Cosmas does help us a bit, for he describes Tzinitza as the easternmost land of the present earth, and Outer Gades as the westernmost.[31] But on matters concerning the sun we can't trust him too far, for he explains the night by the sun's passing behind a mythical mountain in the North, a solution which is far from that of our dialogists.[32]

Java also might do. It was known to lie far to the east in the Middle Ages, and its various transformations into Jana and Fana

[30] Yule, I, cxvi.

[31] Yule I, 26, 215; Beazley, I, 193, and J. W. McCrindle, *The Christian Topography of Cosmas Indikopleustes*, London, 1897 (Hakluyt Society 98), pp. 47–50. Reproductions of his famous miniatures are found in Beazley; for better ones see E. K. Riedin, *Khristianskaia Topografiia Kosmoy Indikoplova po Grečeskim i Russkim Spiskam*, Part I, Moscow, 1916 (portions of the book have been translated for me by the kind help of my colleague, Mrs. Justina Epp.) For further treatment of Cosmas see Beazley, I, 190–196, 273–303, and the valuable recent bibliography in Milton V. Anastos, "The Alexandrian Origin of the Christian Topography of Cosmas Indikopleustes," *Dumbarton Oaks Papers*, No. 3 (1946), 73–80.

[32] McCrindle identifies Tzinitza with South China; Beazley calls it Cochin-China. It seems in some measure to be distinct from Cathay. I do not know whether it has ever been suggested that Cosmas's mountain of the sun bears a resemblance to the Meru about which Bernier heard reports, mentioned above, and that this might bear on the question of the authenticity of Cosmas's travels to India.

and Tana and the like are excellent testimonies to the ways of medieval scribes.[33] Beyond this we cannot go.

Of other well-known eastern places we must cite Japan, properly no doubt in its medieval form of Cipangu or Zipangu. How such a form might be converted into Jaiaca is not clear, but in favor of the island is its genuinely easternmost position, as far as Eurasia is concerned, and above all its name, which in Chinese has the form Jih-pên-kwé, "Kingdom of the Rising Sun."[34] Apparently the Japanese in early times were not so skeptical as Strabo's Posidonius, and they and their Chinese neighbors recognized their pre-eminent position *ad solis ortum*. In a map giving the views of the Ravennese Geographer, an island off the coast of India Serica in the Eastern Ocean is called Paradise, and this holds the position which corresponds to Japan on modern maps.[35] We have seen how Syncellus, *The Marvels of the East*, and certain informants of Marignolli have associated Paradise (*ignotum ex ignoto*) with the rising of the sun. For what good it may do us, we may mention also that Sinbad the Sailor called Japan Wak-Wak.[36]

Other real places, less known to us today, may have come to the attention of *Salomon and Saturn* or its source. The river Jaxartes, for instance, lay far to the east, and was known to early Christian centuries.[37] A port in China called Zayton was widely known to eastern travellers; it is hard to identify, though Yule suggests the cities Chang-chau or Ts'wan-chau and describes the many debates over its identity. Its variant forms and position are tempting, though scarcely conclusive.[38] Another port, known to Marco Polo as Yangui, with variants like Iamzai, Jancus, and Yangio, might

[33] Ivar Hallberg, *L'Extreme Orient dans la littérature et la cartographie de l'occident des xiii^e^, xiv^e^, et xv^e^ siècles*, Göteborg, 1906, pp. 274–280. This excellent book arranges medieval geographical terms in alphabetical order, and is therefore a valuable supplement to Yule-Cordier and to Beazley.

[34] Hallberg, pp. 497–498, with a long list of variant spellings; Yule, III, 129 with the etymology.

[35] Beazley, I, plate facing p. 390.

[36] Beazley, I, 443.

[37] Yule, I, 201; see also John K. Wright, *The Leardo Map of the World, 1452 or 1453*, New York: American Geographical Society, 1928, p. 40.

[38] Wright, *Leardo Map*, p. 38; Beazley, III, 295, 561; Carroll Camden, "Spenser's 'Little Fish, That Men call *Remora*'," *Rice Institute Pamphlet*, XLIV (1957), 3 (Rabelais calls it Satin, according to Camden); Yule II, 183, 310; III, 100; IV, 117–118.

have been converted into our Old English Jaiaca. According to Yule it is the first great city north of the Kiang river, but I know of no tradition which places it at the upgoing of the sun.[39] Then there is Jamkût, about which the Arabic geographer Abulfeda (1273-1331) has a revealing comment: "Jamkût is the farthest inhabited eastern land: it is at the extreme eastern limit, just like the Eternal Islands which are stated to be at the extreme western limit. East of Jamkût, no habitable land is to be found. Persians call this country Jamâkud. This country is on the equator and has no latitude.[40] Though no city, Jamkût is at least positively identified with the right position.

Of such little-known places the best candidate from the point of view of spelling, perhaps, is one called Jaec. It would be a better candidate if it were a city and not a river, and if its position were farther to the east, so that it could be more readily identified with the *Oriens* or rising sun. Apparently it flows into the Caspian and Black Seas and the Sea of Azov, all at once. The Armenian Prince Haiton called it Aëk, Carpini Jaec, Marco Polo Jaiac, and Friar William Rubruck Jagat; other variants are Aïek, Iaïk, Jagac, Jagag, Jaicho, Jaincho, Jaych, and Layech.[41] On the principle that most such words suffer considerable alteration in place and time, we might be skeptical of such a pat equation of letters as Polo's Jaiac and our Jaiaca. Moreover, most of the notices are too late for the twelfth century, as is the case with several of the names mentioned in the last paragraph. Yet Jaec cannot be ignored in this roster of possibilities, and a documental juncture might clinch the case, if one were found.

Let us turn now to a more fabulous group of possibilities. The first of these is a people called the Coniaci or Coliaci, who lived near Cape Comorin in the extreme east of India, according to Strabo.[42] Just as there were an eastern and a western race of Iberi, in Spain and somewhere in the Caucasus,[43] so there were eastern

[39] Yule, II, 209, 217 (and his large map inserted in an envelope at the back showing the Catalan Map of 1375, which places Jangio very far to the East). See also Map 102–103 ("Mediaeval Commerce [Asia]") in William R. Shepherd, *Historical Atlas*, New York, 1921, which identifies Zaitun with Tsuen-chau-fu and Yangui with Chang-chau-fu.

[40] Yule, I, 257–258. [41] Hallberg, pp. 270–271.

[42] xv. i. 11; Hamilton and Falconer, I, 80.

[43] xi. 3. 1; Hamilton and Falconer, II, 230.

and western Coniaci, in Spain and in the East.[44] In early times the district of Colchis near Pontus was the eastern limit of the world; it seems to have moved eastward with expanding geographical knowledge, to become a Colchis Indiae, which may be identical with the region of the Coniaci.[45] Whatever the confused traditions, it is clear that *Coniaci* could easily have lost its prefix, especially if the prefix *con-* were a manuscript abbreviation, and the existence of an eastern or western tribe or area by such a name might have suggested that the world was properly bounded by a balanced set of names. Jaiaca might thus have originated to be later juxtaposed to the classical Gadeira or Garita.

A similar pair of balanced names is the Pillars of Hercules, which we have already heard of as lying near Cadiz.[46] Not quite so well-known as the western Pillars, but well-attested nevertheless, are the eastern Pillars found by Alexander in his eastward conquests. The earliest testimony to these monuments is found in "Pseudo-Callisthenes," a semi-fabulous life of Alexander written probably about 300 A. D., but going back possibly to an earlier version written not too long after Alexander's death.[47] Alexander, writing to his mother Olympias, reports that he went to Babylon, and then

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[44] *Ibid.*, also iii. 3. 8;. Hamilton and Falconer, II, 234. See also the article by P. S., "Hercules Columnae," in William Smith, *Dictionary of Greek and Roman Geography*, 2 vols., London, 1859, I, 1054–55, and that on "Cantabria," *ibid.*, *I*, 502.

[45] Smith, *Dictionary*, I, 642.

[46] Though the function of such pillars is usually to mark the world's limits, and hence the place of the rising and the setting of the sun (*oriens* and *occidens*), they may represent a rationalization of the widespread concept of world-pillars used to sustain earth and sky. See the following volumes in *The Mythology of All Races* series, ed. Louis H. Gray and John A. MacCulloch, 13 vols., Boston: Archaeological Institute of America, 1916–32: II (Eddic), 334; III (Celtic and Slavic), 13; IV (Finno-Ugric, Siberian), 222, 333–340, 344–345, 401; IX (Oceanic), 35, 163; X (North American), 132, 250, 254; XII (Egyptian), 37, 44, 363, 366, 367. In the last reference (Egyptian) the pillars are associated with the sun. Except for Egypt, the place where the world-pillars are most deeply rooted in mythology is Siberia and Eastern Asia. It is not impossible that the West may have obtained a hint from some fragment of lore emanating from that area. For the Pillars of Hercules see Motiv A984 in Stith Thompson, *Motif-Index of Folk-Literature*, Indiana University Press, 1955ff., I, 181; and for world-pillars I, 134 (A665.2) and 164 (A 841).

[47] Elizabeth H. Wright, ed. and tr., *The Life of Alexander*, by Pseudo-Callisthenes, New York: Longmans, Green, 1955, p. 4.

> after having gone many parasangs I came in
> sixty-five days to the Pillars of Heracles.
> For the story is that Heracles set up boundaries
> in the land where he travelled, two stele, one of
> gold, the other of silver, and the height was
> thirteen cubits, and the width two cubits. And
> when I distrusted the story that they were beaten
> out by the hammer, I decided to sacrifice to Heracles
> and to pierce one of the stele. It seemed to me
> solid gold. And I planned to fill up the perforation
> and it was found necessary to use 1500 bars.

From there he went through a wild and rocky region to the Amazons,[48] a detail which may help those who wish to locate the pillars more closely, as I do not.

Another end-point to the story may be sought in the medieval romance of Alexander of Alexandre de Paris. Here the pillars are ascribed to Artus (Hercules) and Libers (Dionysus), both of them fabled eastern travellers. Porrus brings Alexander to the spot:

> Sire, ce dist Porrus, de ça vous herbregiés,
> Ne passés ces ymages, car ce seriot pechiés;
> Onc Artus ne Libers n'orent avant lor piés,
> Desvoiabletés est, tost serés foloiés.
> La mer qui terre clot a les mons si perciés
> Et l'ardor du soleil a si les crués sechiés
> Assés i a teus lieus ou molt tost charriés ....
> Qant Artus et Libers vinrent en Oriant
> Et orent tant alé qu'il ne porent avant,
> Deus ymages d'or firent qui furent de lor grant.

Our medieval Alexander laughs at such idolatry and commands that the pillars be thrown into a fire.[49] John Marignolli was another to visit the Pillars of the East. Of Columbum in the Indian Sea, which Yule thinks is not the Colombo of Ceylon, Marignolli reports:

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[48] *Ibid.*, p. 121 (iii. 27).

[49] B. C. Armstrong, ed., *The Mediaeval French Roman d'Alexandre*, II, Princeton University Press, 1937, p. 196. Paul Meyer, *Alexandre Le Grand dans la littérature française du Moyen Age*, 2 vols., Paris, 1886, II, 171, points out that Artus has noting to do with King Arthur, but a mere corruption of Hercules (it appears as *Hercu* in some manuscripts). Strabo iii. 5. 6 also ascribes the Eastern Pillars to Hercules and Dionysus. Armstrong's notes to Alexandre de Paris (Branche III of the romance) have not yet appeared; they will presumably come in volume VI of his monumental edition.

> after I had been there some time I went beyond the glory of Alexander the Great, when he set up his column (in India). For I erected a stone as my landmark and memorial, in the corner of the world over against Paradise, and anointed it with oil![50]

Here the Pillars appear to be confused with another column set up on the Hyphasis by Alexander himself.[51] Many monuments were ascribed to him in the East. The author Dionysius in his *Descriptio Orbis* identifies Kolis with Aornos, and says that Alexander visited that far eastern locality and perhaps erected columns there. Yule believes that Dionysius is really speaking of the Pillars of Bacchus, since Festus Avienus's Latin paraphrase of Dionysius runs in this fashion:

> Oceani Eoi praetenti denique Bacchus
> Littore, et extremâ terrarum victor in orâ
> Ducit laurigeros post Indica bella triumphos,
> Erigit et geminas telluris fine columnas.

Yule also cites a version of Mandeville which speaks of Alexander as setting

> up his token there as far as he had got, like as Hercules did on the Spanish Sea towards the sunset. And the token that Alexander set up towards the sunrising, hard by Paradise, hight Alexander's Gades, and the other hight Hercules's Gades: and these be great Pillars of Stone, that stand upon lofty mountains, for an eternal Sign and Token that no man shall pass beyond those pillars.[52]

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[50] Yule, III, 218–219.

[51] For a discussion of the *stelae* of Alexander, set up variously near the Ganges or at the Caspian Gates, see Andrew R. Anderson, *Alexander's Gate, Gog and Magog, and the Enclosed Nations*, Cambridge, Mass., Mediaevel Academy of America, 1932, pp. 42–43.

[52] Yule, III, 218–219, supplies most of this information, in the most complete account I have been able to find of the Eastern Pillars. The version of Mandeville he quotes from a German edition by Meinert which I have been unable to consult. Yule says it is not in Wright's edition of Mandeville, and it also appears to be absent from the edition of P. Hamelius, *Mandeville's Travels*, 2 vols., London, 1919, 1923 (Early English Text Society, Original Series, 153–154). Neither Meinert nor the Pillars are mentioned in the recent study by Josephine W. Bennett, *The Rediscovery of Sir John Mandeville*, New York: Modern Language Association, 1954.

The Koran rounds out this balanced picture for us. Speaking of Dhu'l Qarnâin, usually identified with Alexander, it says "he followed a way until when he reached the setting of the sun, he found it setting in a black muddy spring, and he found thereat a people .... Then he followed a way until when he reached the rising of the sun, he found it rise upon a people to whom we had given no shelter therefrom." Nothing, however, is said about the Pillars.[53] Though all this lore about the Eastern Pillars provides us with no name to correspond to our Old English Jaiaca, there is ample evidence that Gades or Garita had its eastern counterpart, also complete with pillars. To such a legend as this may have been attached any one of the names we have put forward.

One more such name remains. My friend William F. MacDonald has shown me that a classicist can always complement the findings of a medievalist. He met my query about Jaiaca with the following quotation from the *Odyssey*, which I should have known by heart:

> ... Αἰαίην δθι, τ' Ἠοῦς ἠριγενείης
> οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἠλίοιο.[54]

Rouse translates "Aiaia, where Dawn has her dwelling and her dancing lawns, and Helios his place of rising." MacDonald points out that Aiaia has the variant forms Αἶα and Γαῖα, both of them associated with "earth" and the Earth-Goddess. Since the Greek *gamma* regularly becomes in medieval Greek a tailed-*i* or *j*, the variant Γαῖα may lie behind our Jaiaca, which could have derived its *c* also from Greek as an adjectival *kappa*. The mention in the Homeric passage of Eos, goddess of the Dawn, recalls the passage from Avienus cited above, and her dwelling-place Aiaia would be an excellent candidate for "seó burh, ðǽr sunne úp on morgen gá ð."

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[53] Sura xvii. 84–89, translated in E. H. Palmer, *The Qur'ân*, 2 vols., Oxford, 1900, II, 24. The commentator Bâidhâvį says the muddy pool or spring is the dark ocean, which we might equate with Homer's wine-dark sea. The quoted passages all lead up to a third and more vicious people, Gog and Magog, which Alexander penned up beyond the Caspian Gates; in the Koran, then, these Gates are clearly another place than the Rising of the Sun. See Beazley, I, 407.

[54] xii. 3–4; *The Story of Odysseus, A New Translation*, by W. H. D. Rouse, New York: Modern Age Books, 1937, p. 143. On Eos and Aiaia see Mythology of *All Races*, I, 245–246; and the articles "Aia" and "Eos" in W. H. Roscher's *Ausführliches Lexikon der Griechischen und Römischen Mythologie*, 6 vols., 1884–1934, I, cols. 108–109, 1256. Aiaia, a part of Homer's outer geography", may be connected with that elusive land known to the ancients as Aithiopia.

There is no certainty in our demonstrations, but it may be something to have started a hare that has lain in covert since the twelfth century, and to have subjected the fabulous beast to some critical examination. My favorites in this series of suggestions are the Pillars of Hercules or Alexander, Aiaia land of the Dawn, and the almost letterperfect Jaiac of Marco Polo, but any of the others might on new evidence be ushered into prominence. We must forgive our Anglo-Saxon dialogists any distortion which may have crept into the names of the sun's two cities, and perhaps some forgiveness will remain for a modern speculating student. As Mandeville said: "Of paradys ne can i not speken propurly for I was not þere; it is fer beȝonde and þat forthinketh me. And also I was not worthi."

Ohio State University

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Island of Mount Desert. – "On the boat [approaching Boston Harbor] I picked up a piece of a Bar Harbor newspaper, in which it was stated that the island of Mount Desert was named in honor of De Mons, a French officer. I knew this was absurd, and so looked up the name in Champlain, and here copy what he says of it in the edition of 1632 . . .' . . . Je l'ay nommée l'isle des Montsdeserts' (island of the barren mountains, or barren-mountain island – for 'desert' really means a mixture of barren and uninhabited, or that which is uninhabited because it is barren). You see that the theory that the mountains have been laid bare by fire, will not hold water, – that is, unless it was done before 1607 . . ." (Letter of J. D. Whitney, August 25, 1885.)

"Humors" Names in Shaws Prentice Novels

STANLEY WEINTRAUB

That Bernard Shaw used "humors" names in his plays as an important device in characterization is well known. That the device first appeared in Shaw's prentice work during his youthful novelist days is not. A detailed study of this predilection in the plays appears as "What's in a Name," an appendix to Arthur Nethercot's treatise on Shavian characterization, *Men and Supermen* (Harvard, 1954). There Professor Nethercot writes:

> It is noteworthy, indeed, that the habit of using such designations does not begin to set in until he begins to write plays of his own. It is scarcely noticeable at all in the novels. Consequently, when in the last of these, *An Unsocial Socialist*, Sidney (after Sidney Webb?) Trefusis in his rustic disguise takes the name of Jeff Smilash, which he ultimately explains as "a compound of the words smile and eyelash. A smile suggests good humour; eyelashes soften the expression and are the only features that never blemish the face," the reader is struck by the introduction of a new type of nomenclature, which is followed up in Shaw's first play, *Widowers' Houses*, with such names as Lickcheese ....[1]

Weaned on Fielding, Smollett, Dickens, Thackeray and Lever, Shaw was unlikely to wait to use "humors" nomenclature until he had abandoned novel writing and tried his pen at playwriting. While completing his first novel, *Immaturity*, in 1879 (more than a dozen years before *Widowers' Houses* was completed), he had written many hack essays and journalistic pieces, hoping to hawk them among the numerous ephemeral publications then adding to London's refuse disposal problem. One of the few pieces to find a buyer—editors were repelled by Shaw's over-careful prose—was an essay entitled "Christian names," which appeared in *One and*

[1] *Men and Supermen*, p. 292.

All on October 11, 1879. For it the author received fifteen shillings.

The essay itself shows interest in the connotative power of nomenclature already generated, Shaw warning parents against capricious endowment of offspring with eccentric or ludicrous names. The twenty-three year old author further insisted on the necessity for selecting appropriate names, and iterated his basic rules of nomenclature. "Never confer," he wrote, "an uncommon name, or peculiar combination of common names, which has been borne by any personage known to history. A person so christened resembles a jackdaw with a peacock's tail. . . ."[2]

In Shaw's first novel—completed by the time "Christian Names' was published—his interest in connotative nomenclature is readily apparent. From the author's own testimony we may observe first of all that Cyril Scott, the painter in *Immaturity*, owed his surname to Shaw's mistaken belief that his prototype, the young artist Cecil Lawson, was a Scot.[3] Scott's Christian name, it is easily seen, is as close to the original as Shaw could safely come. (Lawson, though failing in health at the time of the writing of the novel, was still alive.) Halket Grosvenor, patron of painters in the novel—who purchases and exhibits Scott's landscapes—seems endowed with an appropriate surname from the recently opened Grosvenor Gallery in London; while Robert Smith (the author's barely-hidden *alter ego*) keeps the books for the rug merchants Figgis and Weaver. The first Shavian "slapstick" name appears in *Immaturity* also, in the person of Mr. Woodward's grave footman, Cornelius Hamlet.

Miss Marian Lind (later Mrs. Ned Conolly) in *The Irrational Knot* (1880) appears first as an amateur soprano of such mediocre talents that her surname—echoing that of the great Jenny Lind, who had retired to a country seat in Malvern ten years earlier—may have been jejune Shavian humor. Lady Constance Carbury in the same novel remains constant throughout her playboy-fiancé Marmaduke Lind's sinful cohabitation with Lalage Virtue, a vivacious music-hall actress with a conspicuous disregard for conventional standards of virtue. Mme. Virtue's off-stage name—Susanna

[2] Archibald Henderson, *George Bernhard Shaw: Man of the Century* (New York, 1956), p. 283.

[3] Bernhard Shaw, Preface to *Immaturity* (London, 1931), p. xliii.

Conolly--may be an attempt to indicate her American origin: from the land of "Oh! Susanna" no doubt. Also in the cast of *The Irrational Knot* is Elinor McQuinch ("McQuench" as late as the novel's serialization in Annie Besant's monthly *Our Corner*[4]), whose flow of acid discourse is seldom shut off.

In *Cashel Byron's Profession* (1882) the boxer-hero, Byronic in physique, attends a Sunday evening lecture by a German professor addicted to ponderous generalizations, Herr Abendgasse. Always deft in delineating secondary characters, Shaw created one of his supporting-cast masterpieces in Bashville, the bashful, village-bred footman to the priggish young millionairess whom Cashel, too, loves (at first) from a great distance.

> At the sign of the Green Man in the village he was known as a fluent orator and keen political debater. In the stables he was deferred to as an authority on sporting affairs, and an expert wrestler in the Cornish fashion. The women servants regarded him with undissembled admiration. They vied with one another in inventing expressions of delight when he recited before them, which, as he had a good memory and was fond of poetry, he often did. They were proud to go out walking with him. But his attentions never gave rise to jealousy; for it was an open secret in the servants' hall that he loved his mistress. He had never said anything to that effect, and no one dared allude to it in his presence, much less rally him on his weakness; but his passion was well known for all that, and it seemed by no means so hopeless to the younger members of the staff as it did to the cook, the butler, and Bashville himself. Miss Carew . . . had no suspicion that she was waited on by a versatile young student of poetry and public affairs, distinguished for his gallantry, his personal prowess, his eloquence, and his influence on local politics.[5]

In the fifth—and last—of Shaw's completed novels, *An Unsocial Socialist*, appears the aforementioned Jeff Smilash, who is attracted to the wily and appropriately named Agatha Wylie. Sidney Trefusis (Smilash *sans* disguise), as Nethercot indicates, may be Shaw's left-handed compliment to his friend Sidney Webb, who

[4] Bernhard Shaw, *The Irrational Knot, Our Corner*, XII (January, 1886), 39.

[5] Bernhard Shaw, *Cashel Byron's Profession* (New York, 1907), pp. 98–99. Later, when Shaw transformed the novel into a blankverse parody of Elizabethan drama, *The Admirable Bashville* (1901), the Crichton-like footman – this was before Barrie's play – became the title role.

in personality (although not in his devotion to the socialist cause) was at the opposite pole from the quixotic hero of the novel.

In nomenclature the Shavian novels seem to anticipate the connotative technique of the plays. However the Shaw of the novels was immature in the handling of the materials of the novelist. Only flashes of the later Shaw are visible in the earlier *opera*, although an increasing sureness of hand is evident through each succeeding fiction. Here nomenclature supplies a minor clue to G. B. S.'s year-by-year progress as an artist. In the first two fictions his use of names is juvenile, although his interest in "humors" application of them is already manifest. In his third—*Love among the Artists*—no obvious use of "humors" nomenclature is evident. The fourth and fifth of the completed novels show increasing deftness in the use of connotative names: Shaw was almost ready to transfer the technique to the medium which he soon was to discover more congenial to his gifts—the drama.

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Faubus. – No American who reads newspapers or listens to the radio could have avoided during the last six months stumbling over the American family name Faubus and wondering what this somewhat unusual name means and where it came from. The *Dictionary of American Family Names* by Elsdon Smith, past president and member of the Editorial Board of the *ANS*, gives this information:

> Faubus (German). From Phoebus (bright), a name taken by Jews as equivalent to Me'ir and Uriboth with the same meaning.

New Military Names

JACK A. DABBS

With the increasing tempo of the development of new weapons and vehicles by our armed forces, the problem of designations becomes more important each year. New names, especially new series of names, must be provided constantly.

A system of designating new machines or weapons by official titles or by the names used for drafting specifications and stock record books serves very well for preliminary purposes; but the user, the operator, and military logistician need short, significant names, preferably self-descriptive.

Military names in the past have followed certain patterns, probably but not certainly deriving from older principles of heraldry. The Navy shows the best examples of this system over a long period of time. The earliest ships may have borne names of persons or concepts that the designating authority wanted to honor; *Bon Homme Richard* and *Constitution*, although OliverWendell Holmes considered *Old Ironsides* a better title, as have many others. Later a more systematic and very useful trend developed, using the names of states for battleships (*Missouri*, *Texas*, *Nevada*, *Arizona*), names of larger cities for the cruisers (*Boston*, *Milwaukee*, *Chicago*), names of men for destroyers, and of fish for submarines. With the advent of the aircraft carrier a new system came in, the use of famous American land or sea battles (*Lexington*, *Yorktown*, *Saratoga*). With them went the seaplane tenders, which were named for lakes and bays in the United States (*Albemarle Sound*, *Duxbury Bay*). These vessels, of course, really had as a matter of record model and type identifications, such as BB for battleships, but the public rarely has occasion to hear of them. Their use is desirable for official accounting records, codes, and brief messages. During World War II, when the number of smaller craft (some not so small!) proliferated, the creative ener-

gies of the Navy apparently went into other work, and hence the increasing use of LCT, LST, LSM, LCVP, etc, which are abbreviations for descriptive identifications and models.

While the urgencies of war pressures are understandable and appreciated, from the esthetic and imaginative point of view these latter terms are to be deplored. They are not the best we can do and anything else is not good enough. The problem needs discussion and expression of varying views.

During World War II a flurry of excellent names evolved, mostly evoked by the fertile imaginations of the U. S. Soldiery. They were on-the–spot, everyday names that were well adapted to the needs of the time and the machine. The result was a dichotomy of designations that proved to be a headache for stock record clerks and supply personnel–the official name versus the user's name.

Examples of the new terms are the jeep, the booby-trab, the bouncing Betty, the bazooka, the grease-gun, the walkie-talkie, the blockbuster, the Flying Stovepipe, the Flying Bedstead, etc. These represent figures of speech frozen to become names.

Compare the names above with other military names of the period, such as the Patton Tank, radar, the 636, the SCR 191. These names represent a less admirable approach. The last is the name of the model and using agency, the preceding one only the model. *Radar* represents a new word formed by initial sounds. The *Patton Tank* and *Sherman Tank* represent a system of using names of generals, mostly from history, for designating successive models–a system comparable to that of the use of states' names for battleships.

The undesirable part about the names just pointed out is that they are not meaningful, not self-descriptive, and not imaginative. Result: They are harder for recruits to learn, and they lack the down-to-earthiness of popular appeal. Moreover, they make reporting in the press difficult, and new weapons are inevitably going to be widely discussed by journalists. An examination of these terms again shows that the first group originated among the soldiers, the second group in the ranks of officialdom.

The story of the jeep furnishes the classical example. Early in 1941 infantry regiments were issued a vehicle to be called the Weapons Carrier, One-Half Ton, 4 x 4, a sort of pick-up truck.

The details may be different in other parts of the U. S., but in Camp Bowie, Texas, the vehicle started out as a *weapons carrier* or *truck* in January and February. By March and April the term *weapons carrier* was continued by field-grade officers, but the soldiers were calling it the *jeep*, possibly because it looked like no pick-up truck they had ever seen before. Company officers varied between the two terms. By May and June the term *jeep* had invaded company officers' language and that of some field graders. Late in the year the Truck, Quarter-ton, 4 x 4, was issued to units in some quantity; and since it looked even more unconventional than the weapons carrier, the name *jeep* was transferred to the new vehicle by the beginning of 1942. Then the weapons carrier became the *weapons carrier* again.

Possibly each of the other names in the class with the jeep has a similar story, but they have not been as carefully examined.

Of the second group—let us call them the artificial names—the one that commands most respect is *radar*. This name has much to recommend it. It represents a type of development that has arisen in comparatively recent years in the United States, more commonly in Germany, still more commonly in Russia. Other lands and languages show less addiction to it. The type represents a pronounceable word made up by using initial letters, if possible, and if not, then by using enough other letters to make it pronounceable. Thus from a technical description, the Ra(dio) d(irection) a(nd) r(anging) device we have a new word. It differs from the concoctions of the New Deal period (NRA, NYA, PWA, CAA, FEPC, etc.,) in that the latter are not pronounced but are read as initials, and it is doubtful that they should be called "names" (no pun intended). *Radar*, *sonar*, and *Bomarc*, rather, belong in the group of names like German *Flak*, *Bewag*, and Russian *Sovtrans*, *Amtorg*, *Detgiz*, *Kolkhoz*, etc. Yet *radar* has a distinctive air. It resembles no other English word, and yet it has the bisyllabic, paroxytonic form of a host of others. Its pronunciation does not fit into English patterns easily; with some speakers it approaches the spondee meter not common in Modern English for single words; nevertheless it well serves its purpose.

Turning now to the field of machines newly developed and yet to be developed, we have more hope. The guided missile field probably offers the best chance for aid in this problem.

The German V-2 was a miserable name, now happily only a matter of history. With the spread of rocket and jet development in the United States, several new types of guided missiles have already appeared. The first weapon of this group was the *Nike*. The name is not bad. It has a distinctive air and looks like no other English word. How the name was chosen is not public property, but two possibilities appear. It is the Greek word for *victory*, to be sure. If this were all, the originator of the name could well remain incognito and on the low level of those who gave British ships the names *Repulse* and *Renown* and the American ship that of *Enterprise* with a rare lack of imagination that is not typical of the language that has spawned so many men of vision and a vocabulary that almost doubles that of its nearest rivals. So far as I know this has been the simple explanation given for the Nike. I prefer to believe that in applying this name, the person responsible was thinking of the famed statue of the "Wingéd Victory of Samothrace," which now stands in the Louvre in a place of honor suited to the artistry of its conception, so that each visitor to that hallway stands silent and awed before its majesty and grace and leaves with swelling breast and respect for the spirit of the free men who won their struggle against the threat of Asiatic tyranny on that ancient battlefield.

The next missile in the series had at first the whimsical name of *WAC Corporal*, explained on the grounds that when the missile was released, it went wild. More prudent consideration later led to separation of the first denominative; so that now it bears the more innocuous name of *Corporal*. Presumably it is now under better guidance and control.

The anti-tank missile *Dart*, probably received its name from the title of the indoor game and the pointed, weighted instrument used therefor. Representing small size, speed, and penetration, this metaphoric designation, seems suitable.

Another guided missile, *Lacrosse*, seems to be less felicitous in its name. Until records of the development are opened, we can only wonder whether the name represents the inventor, developer, the place of its development, or the name of the game played by American Indians and characterized by a rough-and-tumble effort to guide a ball through a goal. Let us prefer the latter explanation.

Another member of the missile family, *Honest John*, presumably represents a term taken from English folklore.

Another, *Little John*, apparently invokes memory of the burly fighter on whom Robin Hood depended heavily (after changing his name from John Little.)

Another missile, *Redstone*, leaves us puzzled. A name for a man connected with the development, or a reference to the place of development?

Jupiter, an intermediate-range ballistic missile now being developed jointly by the Army and Navy, is surely not a reference to the planet but, closer to the origin, the chief of the Roman Pantheon, who looked on mortals from his high position and at times intervened with a heavy hand. His Nordic equivalent, *Thor*, is also the name of a similar type of weapon. Both individuals often appear holding thunderbolts in their hands, or else guiding them.

The *Matador*, a still newer missile-type weapon, shows an interesting field for new terms. The name "killer" would be unbecoming, unsuitable, but a translation of the word into another language makes it perfectly respectable. The special use of the name to represent the final actor in a bullfight makes the name doubly suitable–bearing as it does the connotation of a skilled eye, sharp point, and deadly accuracy. A related term, *toreador*, made famous by the opera *Carmen*, may be harder to pronounce, and in Spanish countries may remind one more of the person who worries the bull than of the one who kills it.

Still another military machine, the B-58, going now by the name of *Hustler*, has a certain appropriateness, including as it does (1) the idea of the rough treatment of an opponent, (2) an aggressive, energetic seeker after the goal in mind, and (3) in slang a prostitute ready to take on all comers.

A later development in the missile family also is the Nike B, which for some reason does not continue the resourcefulness of the other names. Moreover, the use of B now requires that the original Nike add a classifier: we would hope for it to be *A*, but no, surprise, it is I. Now the two weapons are Nike I and Nike B, leaving us unable to decide whether the I is for the Roman numeral *One* or the letter after *H*. Either would serve the purpose, though lamely. The use of a new word like *Nike* immediately brings up the problem of pronunciation. I have heard the name pronounced

to rhyme with *like* (like–Nike), also with *leak* (leak–Nike), to fit the vowel pattern of *mighty* or *Psyche* (Psyche–Nike), as well as the one that I recommend because it resembles the original language, to agree with *Knee-Kay*. The amorphous English language will admit of any of these, but certainly for purposes of identification the pronunciation should be mutually intelligible among military men at least.

Future weapons will have to bear some such names simply because official titles are too long to be used readily. The people who develop the weapons will have the original opportunity to dub each weapon adequately. If they fail, then the men who actually use it will reject the name in favor of one of their own choosing. The latter names, as in the case of the *WAC Corporal*, may need some modification before being acceptable to higher officials or to the reading public.

Some of the charateristics to be sought are obvious. The name should be reasonably short, that is, not over four syllables, whether as one word or two. It should bear a certain resemblance to some phase of the weapon's appearance or function, yet not too openly so, and one which the soldier can easily grasp with a modicum of explanation. If too long, the name will be replaced in popular parlance. The name should have a certain amount of dignity because it will appear before the public inevitably and will lead to conjecture as to its origin and meaning. The name should have no element of defeatism or whimsy. It should be a name with which a soldier will be proud to have it known that he associates. *WAC Corporal* fails on all of these scores except brevity. Moreover, with the development in these times of "world words," *i. e.* words which fit reasonably well into other languages, we need names that are easy to pronounce and which either require no translation or require little modification to fit into other languages. Internationality is definitely an element to take into consideration. No gender seems to have been settled upon, but in the missiles so far all have borne masculine or neuter names (exept ex-*WAC Corporal*!). Nor does the use of the definite article seem fixed.Tactical as well as technical writings vary widely between the use and omission of the definite article.

The source for such names may be old names or newly-created ones. Old names have a better chance, but new creations

deserve a look. We know how the name *Kodak* was created from nothing, because its originator (Eastman) has told the story. It fitted English word patterns—it was like nothing else, and it had a pleasant sound. No use looking for an etymology. *Radar*, again, is a new word but not a new creation in the same sense. It is a combination of elements that already existed to refer to the thing named. It followed a pattern. Both terms have been successful, but true creative ability is needed to think up another word from nothing, that will do as well. Besides, the word *kodak* is not suitable for a series because it is not self-descriptive or self-identifying. *Radar* has this same deficiency, although it immediately takes on a more reasonable look when the component parts are explained. James Joyce tried making up new words for what he meant when he wrote the novel *Ulysses*, and literary people have ever since puzzled over what he meant by some of them. New creation is too tricky to offer a fertile field here.

It is much safer to stick to old names. Again, for a series of weapons a system should be used. The plan of naming cruisers for American cities is a good one. It is easy to learn, and it leaves the way open for development of personal feelings and traditions as well as for new cruisers.

What then? States for battleships, cities for cruisers, battles for aircraft carriers, generals for tanks. Presidents for guided missiles? Or rivers? Or the counties in Nebraska? Or the names of the scientists who worked on the original atomic bomb? Of these the names of the presidents make some sense, provided they are taken in order, but not enough. Such a series has no element descriptive of the appearance or function of such a weapon. One traditional element of American naming technique that definitely should be guarded jealously: in using names of persons for such purposes, refer only to persons no longer living.

Still better to start with some of the concepts that have wider spread than American rivers, which so often duplicate states, cities, and counties, and which in other languages have little meaning. The choice is not just an Army matter; it has an international aspect. The names already in use which I have enumerated give us a good start.

For ground-to-air missiles, that is, anti-aircraft missiles, we may well invoke figures from the ancient and mythological past. We

want names with the characteristics already listed, but moreover, we want the feeling of speed, of the air, of coming to grips. The first idea would be the birds of prey, the hawk, the eagle, the falcon. But we find that aircraft designers have anticipated us there. One escape would be to take those same names in another language, preferably an American Indian language. The name *Hawk*, for example, has the suitable feeling for such a missile.We might use the Cherokee name for Hawk for the first model, the Algonkin name for the next model of the same weapon, the Iroquois name for the third, the Navajo name for the fourth. Such a system has its faults, but fewer than the monotony of Hawk I, Hawk II, and Hawk III. As a source for distinctive names the mythology of the American Indian has barely been touched. Such a source has the advantage not only of being purely American, but its use reduces the possible confusion caused by having a name like *Hawk* translated into other languages by ambitious journalists.

Another approach for the ground-to-air missile is the use of ready-made names from other sources, primarily the old stand-by of classical mythology. A start has already been made with the *Atlas* and the *Titan*. *Pegasus* from Greek mythology, is a name to begin with, though somewhat hackneyed. Bellerophon, who rode Pegasus to victory over the Chimera, also belongs here. The *Flying Black Horse* from the *Arabian Nights* (the 417th Night) is another likely term, as is *Kamar*, its rider and exploiter. Other swift steeds of the past are also suitable for use here, such as *Arion* (ridden by Hercules), *Arundel* (by Sir Bevis of Southampton), *Babieca* (by the Cid in his Moorish campaigns), *Bajardo* (ridden by Amadis of Gaul), *Alborak* (by Mohammed), *Brigliadoro* (by Sir Guyon, also by Roland), *Bucephalus* (by Alexander the Great), *Bayard* (by the sons of Aymon), *Bevis* (by Marmion), *Fadda* (a mule ridden by Mohammed), *Grani* (a horse ridden by Siegfried), *Marocco* (by Banks, a performing horse with silver shoes. It once climbed the steeple at St. Paul's), *Rabicano* (ridden by Argalia and by Astolpho. The child of Fire and wind, it ate unearthly food!), *Reksh* (by Rustam), or *Sleipnir* (Odin's horse, which could travel over land or sea). But not *Black Bess* (ridden by highwayman Dick Turpin), *Rosinante* (by Don Quixote), nor *Xanthus* (which warned its owner, Achilles, of his approaching death)! Possibly the Chinese *Flying Dragon* deserves mention here.

For the air-to-air missile, where speed and accuracy are so important, a likely line to follow is that of famous weapons of the past. Swords make a good grouping: *Arondight* (the sword wielded by Sir Launcelot), *Balisarda* (wielded by Rogero the Saracen), *Balmung* (by Siegfried), *Colada* (by the Cid), *Courtain* and *Sauvigine* (by Ogier the Dane), *Curtana* (by Edward the Confessor), *Durandal* (by Roland–recently used to name a French aircraft type), *Excalibur* (by King Arthur), *Flamberge* (by Charlemagne), *Morglay* (by Sir Bevis), *Philippen* (by Anthony), *Tizona* (by King Bucar), and *Zuflagar* (by Ali, the heir of Mohammed). Other names than swords: *Alasnam* (the prince in the *Arabian Nights* who possessed eight valuable statues but set out to seek a ninth), *Nimrod*, (The Biblical Hunter), and *Alastor* (a spirit which haunts a family).

For the ground-to-ground missile, which must perform the macabre task of grinding land, man, and his works to bits, destroying the cherished works that for ages man has built up to make his brief stay on earth amenable, we need names in keeping with the unhappy destiny of the missile itself. Samples: *Pluto*, *Cerberus*, *Saracen*, *Spartan*, the *Ogre*, *Surtar* (a giant destined to set fire to the universe), *Mictlan* (one of the Aztec underworlds), as well as each of the three Furies: *Alecto*, *Magaero*, and *Tisiphone*. More neutral feelings: Theseus, Ogier (the Dane, an avenger and rescuer). Here again the wide field of American Indian mythology can be drawn upon to furnish a long list of names and places and objects with dismal connotations, some of which may fit well. Let us not depend too heavily upon the Greeks and Romans, useful though that field may be.

Efforts may be afoot to establish a satellite platform far above the earth's surface for use in national defense as well as participation in interplanetary travel. For this platform the name might well be *Alfheim* (one of the heavenly mansions in Scandinavian mythology). For the outer space missile: *Astalphia*.

For smaller equipment, such as radios and aids in the use of weapons, a more immediate field can furnish names of a different tone. The walkie-talkie is an example of this. Whimsical and affectionate connotations are in place here: the Aladdin's Lamp, the Handy-Andy, the goon, the shmoo, and other comic characters which are becoming part of American folklore. These items do

not need high-level decisions. GI's will work them out for themselves. Where they are needed, the example of *Honest John* and *Little John* furnish good patterns taken from a vast field of English folklore and legendary history. Alliterative combinations have an appeal that is typical of the English language (Simple Sam, Handy-Andy) as well as assonance—compare the vowel sounds of *Honest John* with those of *Worthy John*. The name should roll easily off the tongue.

For errands and rescue, since the use of the classifier *operation* seems to have come to stay, we need significant names like *Orpheus*, *Eurydice*, and *Persephone*.

For cultural missions we have ready-made names in the nine muses: *Calliope*, *Clio*, *Erato*, *Euterpe*, *Melpomene*, *Polyhymnia*, *Terpsichore*, *Thalia*, and *Urania*.

For the operation to negotiate for terms of peace I recommend what seems to me to be phonetically and euphonically the most beautiful word in any language—*Tacloban*.

American Language Institute, Baghdad, Iraq

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Preuss Range. — There is a Preuss Range in Southeastern Idaho, which divides the waters of the Bear River from the sources of the Blackfoot River. I have always assumed that it was named in honor of Charles Preuss without ever actually investigating how and when the name was first applied.

Dale Morgan

On Etymologizing Indian Place-Names

MADISON S. BEELER

THERE IS A WIDE-SPREAD and a popular interest in what is called the origin of "the meaning" of place-names. Evidence of such interest is not hard to find: historical works, and guide-books, frequently afford us, with no reservations, the confident statement: "this name, in the X language, means such-and-such." Such statements are commonly made despite the absence of any adequate grammar or dictionary of the language from which the name in question is supposed to be derived. And even when such descriptions are available (which is rarely enough), no mention is ordinarily made of the fact that the "meaning" of place names is – as often as not – quite unknown to the speakers of the language involved, that the word in question is "only a name."

To those who have concerned themselves with the study of place-names in western Europe, where the documentation is extensive and the history a long one, it is a matter of common knowledge that names of places frequently preserve words and constructions which have otherwise disappeared from the language; the names survive only as names. It would be simple to cite numerous instances of this sort of thing in the field of English place-names. The apparent confidence, therefore, with which the statement is made that 'Chicago' or 'Kentucky', or 'Wisconsin' means such-and-such, ought to arouse our suspicions. One has the impression that compilers of place-name lexica, themselves without knowledge of the languages involved, offer us, without a word of caution, "meanings" which have no basis other than that of popular tradition.

Sins of this nature are especially common in North America, where an interest is found among the present occupiers of the land for the names of the country they live in which derive from the Indian languages. Many of these Indian languages have become

extinct; and among those which are still spoken there are few indeed which are in any sense adequately described. The scholars who have produced these – few – good descriptions have for the most part not been interested in the study of toponymy; thus a prime source of sound knowledge has remained untapped by onomatologists. However, we need not only as sound a knowledge of the native tongues as we can get; we also need – something we have lacked until now – a comprehensive study of Indian name-giving, which would include not only those relatively few native names which survive as a result of borrowing, but the whole corpus of native toponyms (to the extent that these are now still recoverable). Such a study would have the value of making explicit the patterns of native naming, and would thus be a contribution to the book that will one day be written about place naming throughout the world; it would also make it possible for us to be more critical about newly suggested etymologies.

So far the preliminary remarks. I would like to illustrate some of the problems encountered by the American onomatologist in his work on place-names of Indian origin with a consideration of one well-known name from the coast of southern California: *Malibu*, the designation of a canyon and of a strip of beach not far north and west of Los Angeles. For some years I have been studying, from the only known informant, the language, hitherto as good as untreated, of the Chumash Indians, who once occupied that part of the coast which runs from just north of Los Angeles to a point an indeterminate distance above the city of San Luis Obispo. Many names of native origin have survived, e. g. (among many) Pismo (Beach), Lompoc (a town), Nipomo (a town), Saticoy (a town), (Point) Mugu, (Port) Hueneme, Castaic (a town), Camulos (a town), Anapamu (a street in Santa Barbara). The spelling *Malibu* of our name became fixed only in the 1880's; among the earlier variants there occur the following: *Umalibo*, la cierra de *Maligo*, *Malago*, *Malico*, *Malaga*.[1] Evidence collected in 1884 by Henshaw[2] establishes the fact that there was, before white contact, a Chumash village with a name something like this near the beach at the mouth of

[1] Erwin G. Gudde, *California Place Names*, Berkeley and Los Angeles, 1949. s. v. *Malibu*.

[2] *The Mission Indian Vocabularies of H. W. Henshaw*, R. F. Heizer ed., Anthropological Records 15:2, Berkeley and Los Angeles, 1955. pp. 194–195.

the canyon; and the name has survived because it was appropriated as the designation of a land grant made by the Mexican government in the 1840's. We must assume that the native name had a phonetic shape which, when borrowed by speakers of American Spanish, could plausibly yield these variants. The initial *u-* in the first of these forms – lacking in the others – may be equated with a morpheme *hu-* which appears prefixed to nouns and verbs and carries the meaning 'over there, distant from the speaker,' and which may be lacking. My informant, whose speech belongs to a dialect notably different from that of the area in question, remembers a place-name – which we must *assume* to be identical with the name we are studying, since she is unable to specify its location – the pronunciation of which may be represented as [malíwu]. So far as I am aware, there is no reason for supposing that an intervocalic *-w-* might not have been variously spelled by Spanish speakers with the letters *-b-* (and so equated with the Spanish bilabial voiced fricative) or *-g-* (cf. 'agua' = [awa]. The present English pronunciation, ['mælIbu*w*], is of course based on that Spanish spelling which was adopted as standard. The informant, when asked if this name meant anything, responded: "It's only a name."

The suggestion which is now made consists of an analysis of this word into two segments, *mal-* and *iwu*; and an equation of each of these with morphemes identified elsewhere. *mal-* has been found as a bound morpheme occurring – rarely – as the prior member of compounds with the meaning 'constant(ly), steady(ly), permanent(ly); and with *iwu* is associated the sense of "noise", frequently loud (and sometimes disagreeable). The whole -(*hu-*) *maliwu-*, with a meaning '(it makes a) loud noise all the time (over there)', is a possible construction in the language (the reference, presumably, might have been to the surf, for this village lay on an open and unprotected coast). I wish to make it perfectly clear that I do not claim this to be the source; it is a guess, nothing more; and should it be entered in some future dictionary of California place-names, it would have to be accompanied by at least one question mark.

Does a name with this meaning fit into the patterns, as we know them, of the giving of place-names by the California natives? This is a difficult question, to which a positive answer is impossible.

A preliminary classification by meaning types might be made into three groups: 1) those names incorporating directional terms – north, south, west, etc.; 2) those names containing a reference to some creature or being significant in the local mythology or religion (Ojai, Umunhum); and 3) those names which in some way describe the locality so designated. In this third class we can easily distinguish three well-represented sub-groups: 3a) those names consisting of, or containing, words for edible plants or other natural products economically important to the Indians, products which presumably were found in abundance in the places so designated; 3b) those names containing the terms for parts of the body, used metaphorically in the same fashion that we find in such English language place-names as Turnagain Arm (Alaska), Portland Head Light (Maine), Anthony's Nose (New York) or in expressions like 'the *mouth* of a river' and 'the *foot* of the mountain' [examples from the Chumash region, hitherto unpublished, are *snoXs* 'The Nose', the name of a bluff near Santa Barbara, and Nipomo, a town in San Luis Obispo Co., which may possibly be considered to consist of the local term for 'finger' *-nipu-* and a locative affix *-mu*]; and 3c) simple descriptive expressions, such as 'lake', 'water' (*Hel ʔo ʔ* 'The Water', the name of a native village not far from Santa Barbara), 'hill', etc. Strikingly missing from this list are place names taken from the names of persons, a trait which, remarkably enough, is also characteristic of the names bestowed by the Spaniards during the period ca. 1770–1845. Perhaps, now we might include *(hu-)maliwu*, *if* it once meant 'Where (the surf) is always beating', under this last rubric; but I know of no close parallel to a name of this kind within the native Californian inventory.

The method followed in the study of this toponym, and the tentative nature of the results achieved, are similar to those one may observe in the investigation of the ancient place-names of Europe – with this difference: there we frequently either cannot surely identify the language from which names like *Sardinia*, *Rome*, or the *Alps* came, or if we can, we commonly have only an incomplete knowledge of it, as the case of such Illyrian(?) [or Ligurian?] names as *Zürich* or *Genua* (*Geneva*); here, on the other hand, we are in the position of being able to study at firsthand the source language (in most cases, for most of the aboriginal tongues are

still spoken). But in both fields all we can claim for a large proportion of the names investigated, is a certain measure of probability. In Europe place-names are frequently relics of long extinct languages once spoken in the regions in which they survive; whether the same is true of the native toponyms of America is a question which has scarcely been asked; and one for the answer to which a much more detailed knowledge of the Indian idioms is required than we now have. Could our name *malíwu*, i. e., be not originally Chumash at all (and thus our efforts to find an etymology in terms of that language vain), but rather a survival from a pre-existing lingiustic stratum?

The study of American place-names of Indian origin on a more solid basis will become increasingly feasible as our knowledge of the native languages grows, as it is steadily doing. Such names, however, were only a minute fraction of those once used by the aborigines; those persons among them who still have some knowledge of pre-European nomenclature are becoming fewer and fewer, but a concerted effort even at this late date would reap a rich harvest. Here is a field peculiarly American, with problems, methods, and the possibility of results distinct from those of our European predecessors.

University of California, Berkeley

Toponyms as Anemonyms

HENRY AND RENÉE KAHANE

WIND NAMES CONSTITUTE an intricate chapter in onomatology. In spatial terms, they illustrate phenomena of acculturation, of borrowing and wandering; in chronological terms, they often preserve old material and reveal interesting patterns of innovation; in semantic terms, they perpetuate varied concepts of time, location, or orientation. Occasionally, the names are so closely connected with the area of the origin of the winds that, genetically at least, they fall within the linguistic field of toponymics. Four examples are illustrative.

The first is the Mediterranean designation of the 'northeast wind', *greco*. Earliest recorded in the 13th century, it is widely spread, from Spain to the Sea of Azov: in the West, there are Span. *griego*, Catal. OProv. French *grec*, Ital. *greco*; in the East, Venet. *grego*, SerboCroatian *grego*, Alban. *greyu*, Russian *grego*, and ModGreek *ghréos*. The derivation is instantly apparent: the name of the wind goes back to *greco* 'Greek', a shortened form of some such expression as *vento greco* 'wind blowing from Greece.' Obviously, as Vidos[1] pointed out, such a name for the northeast wind could have originated only in an area in which a wind blowing from Greece was a northeast one. This is true of just one region between Spain and the Sea of Azov: Southern Italy, particularly, Sicily. There, the term had both meanings, 'Greek' and 'northeast.' However, once the newly coined term began to wander from Sicily towards the East and West, it lost the older meaning 'Greek' and preserved only the secondary one, 'northeast.' This development is clearest of all in Greece itself, where no naive native speaker connects the familiar wind name, *ghréos*, with the name of his country.

[1] B. E. Vidos, *Storia delle parole marinaresche italiane passate in francese* (Florence, 1939), p. 446.

The second example is the common Mediterranean designation of the 'southwest wind,' *libéč*, also recorded for the first time in the 13th century. Its distribution is as follows: Span. *lebeche*, Catal. *llebeig*, Prov. *labech*, OFr. *lebeche*, Ital. *libeccio*, Dalmatian *lebič*, Arab. *labaš*. Former derivations of the term from AncGr. *líps* or from Arabic have proved unsatisfactory; the first through difficulties of form, the second through lack of supporting indigenous material. Corominas,[2] pursuing a suggestion by Rohlfs,[3] proposes a Greek basis *libúkion* 'coming from Libya,' which develops in Southern Italy (following the usual pattern of the Greek of Magna Graecia) into *libiči*, a term that becomes, as far as form is concerned, the immediate basis of the Mediterranean wind name. Again the question arises as to where Libya and the southwest wind could have become identified, i. e., could have been used, in the spoken language, in the same distribution. The answer is Egypt, and, indeed, as early as the 2nd century A. D., Ptolemy, writing in Alexandria, used the adjective *libukós* in the meaning 'western'. The form *libúkion*, with the so-called diminutive suffix *-ion*, corresponds to one of the common derivational patterns of Byzantine Greek. The term, then, originated in Egyptian Greek, spread to the Greek of Magna Graecia and from there, possibly from Sicily, to the rest of the Mediterranean. The derivation of the name, long since lost to the naive speaker, is supported by the obsolete synonym *africano*.[4]

The third term, *provenza*, of varied and even contradictory meanings, is a wind name widely used in the Mediterranean.[5] It is first recorded in the first half of the 15th century, as *provenz*, an Italianism in a Middle High German text by Oswald von Wolkenstein. The distribution of the term is the following: (1) in the West: Catal. *provença* 'rainy northwest wind,' Tyrrhenian Sea (Corsica, Tuscany, Elba) *pruvenza* 'icy wind,' SoItaly (Calabria) *provenza pruvenza prudenza* 'cold wind,' (Sicily) *pruvenza* 'winter

[2] J. Corominas, *Diccionario crítico etimológico de la lengua castellana* (Madrid, [1954–57]), III, 59.

[3] G. Rohlfs, *Etymologisches Wörterbuch der unteritalienischen Gräzität* (Halle, 1930), no. 1250.

[4] Reale Accademia d'Italia, *Dizionario di marina medievale e moderno* (Rome, 1937), p. 10.

[5] H. and R. Kahane and A. Tietze, *The Lingua Franca in the Levant* (to be published: Urbana, Illinois, 1958), no. 522.

wind, very cold,' Arabic of Malta *provenz* 'wind which brings rain'; (2) in the East: Venetian *provenza* 'fog,' Adriatic Sea *proensa* 'warm westwind,' Dalmatian *provênca* 'calm, of long duration, usually in winter; fair weather with a sudden wind,' Gr. *provenza prevenza* 'reversal of the wind from south to north', Turkish, 16th century, *porvença pirevença porivansa*, and modern *provezza* 'strong westwind.'

The wind name, obviously from *provenza* 'Provence,' must have originated in a region where 'Provence' and 'northwest' could be used in similar distribution, perhaps in the area of the Tyrrhenian Sea. G. Maver[6]) has analyzed the connection between the two broad areas of the term with their opposed meanings: the western one with the basic meaning 'cold wind,' and the eastern with the frequent meaning 'warm wind.' The term, as a nautical term, wanders from western Italy to Venice not over land, where it is unknown, but over sea, along the coasts of Italy; from Venice it spreads to the East. The original meaning, 'wind from Provence,' disappears and is replaced by a secondary meaning reflecting the differing climatic conditions of the East.

The last example is the well known Mediterranean designation of the 'southeast wind,' *sirocco*[7]), today an international designation for 'a wind blowing from a heated region.' The term, recorded for the first time in the 13th century, has usually been derived from Arabic. One such derivation goes back to Arab. *šurūk* 'sunrise', but semantic reasons, above all, make this improbable. The Mediterranean term, whether referring to south, southeast, or southwest, always implies a southerly direction. A semantic basis 'sunrise' would obviously point to a meaning 'east,' seldom recorded in the large material of *sirocco* congeners available, whether Arabic or Romance. Another derivation goes back to Arab. *šalūq šulūq*, but this theory, too, is unsatisfactory, first, because the word is not used by medieval Arabic authors, and, second, because its origin in Arabic cannot be established.

To solve this etymological problem, we should like to propose as a starting point a heretofore neglected variant, OProv. *exalot*, recorded at the end of the 13th century. Prov. *exalot* is a precise

[6] *Mélanges de linguistique et de littérature romanes offerts à Mario Roques* III (Paris, 1952), pp. 149–152.

[7] Kahane and Tietze, op. cit., no. 603.

rendition of AncGr. **eksalótēs* 'wind from the sea'. This would not be the first example of a Greek linguistic relic in Provence. Wartburg[8]) has proved that linguistic material pertaining to the ancient Greek settlements in what is now Southern France (with Massalia, today Marseilles, as a center) still survives in the modern dialects of that region. This form of Greek and all linguistic relics of Greek in the region have been subsumed under the term Massaliotic Greek. The reconstructed Massaliotic term **eksalótēs*, 'wind from the sea,' then, would consist of the recorded ancient adjective *éksalos* 'out of the sea' (a derivative of *hals* 'sea') plus the suffix *-ótēs* 'someone or something found at, or connected with, the place expressed in the stem.' The etymological meaning 'wind from the sea' continues to survive in Provence; but the geographical location of Provence makes it logical for a term originally designating a wind from the sea to be perceived as designating a wind from the south (alternating between southeast and southwest). This semantic change, from the etymological meaning 'wind from the sea' to the secondary meaning 'southwind,' is typical of Provence, where similar changes occurred in the cases of *marin*, from MARĪNUS, and *autan*, from ALTĀNUS, which belongs to (MĂRE) ALTUM. When the Old Provençal term was borrowed by Arabic, it had the primary meaning: the oldest Arabic record, *šalauq*, of the 13th century, meant 'wind from the sea.'

In Old Provençal the term is found at the end of the 13th century, in 1288, in the *Breviari d'Amor*, as *exalot*, and three years later, in 1291, in a document from Marseilles, as *eissalot*. This Old Provençal form *eissalot*, which survives in Modern Provençal, suffered a change of suffix; and the resulting pattern, (eysalók), became the new starting point for the Mediterranean word family. Usually, although certainly not always, the Mediterranean term refers to the southeast. Almost without exception, however, it contains the element 'south.' The whole semantic development is, then, from 'from the sea' to 'from the south, particularly the southeast' to 'from arid and heated regions.' The latter meaning, applied to winds of, say, Texas, shows the Massaliotic term as intercontinental.

In summary, local geographical conditions caused the three toponyms and the toponymoid under discussion to develop into

[8] *Von Sprache und Mensch* (Bern, 1956), 61–126.

anemonyms. In the first stage the wind names were noun modifiers: *vento greco*, *ánemos libukós*, *vento de Provenza*, and *ánemos eksalótēs*. In the next stage, the noun modifiers became nouns: *greco*, *libúkion*, *provenza*, and *eksalótēs*. In the third and last stage, the nouns changed from proper to general nouns. In the original stage, the terms were used in distributions where both place name and wind name made sense. In the final stage, the toponym becomes incomprehensible, and only the anemonym survives.

University of Illinois

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Headwaters of the Sacramento. – In my article, "Frémont-Preuss and Western Names" I stated that the second Frémont expedition crossed the headwaters of Pit River, i. e. the creeks which discharged into Goose Lake from which the Pit River issued. Further map study has convinced me that Preuss was mistaken in labeling on his map a stream "The Headwaters of the Main Branch of the Sacramento [i. e. Pit] River." Since the party did not cross Klamath Lake but Klamath Marsh north of it, and since Preuss marks the course of the stream close to Summer Lake, it was probably the modern Sycan River, which has a southern course but is an affluent to Sprague River, which empties into Klamath Lake.

E. G. Gudde

Mocho Mountain

ELISABETH K. GUDDE

The United States Coast and Geodetic Survey is responsible for the fixation and, in may cases, for the bestowing of names of the geographical features along our ocean shores. (See Lewis Heck's articles in Names, I, 103ff.) The establishment of an agency to make a topographical and hydrographical survey of the coast of the United States was the idea of Thomas Jefferson. In 1807 he found in the German Swiss geodesist, Ferdinand Hassler, the right man to start the tremendous undertaking. For many years the work was carried on in a more or less desultory fashion because it was difficult to convince Congress of the practical value of the survey. In 1843 Alexander Bache, Benjamin Franklin's grandson, became superintendent of the Survey and since then it has grown steadily and consistently.

In 1850 the survey of the Pacific Coast was started under the direction of George Davidson. The establishment of names of coastal features, and inland features as far as the survey extended, had been comparatively easy on the Atlantic Coast and the Gulf of Mexico. Fairly good maps existed and most of the names were well established. The situation on the coast of the Oregon Territory and of California was a little more difficult. To be sure, there were names, like Cape Mendocino or New Albion as old as any names on the Atlantic Coast. But no systematic geodetic work, (except the survey of San Francisco Bay by F. W. Beechy in 1827) had been done. Hence many features were nameless, other were badly located, or the identity of the name was uncertain.

Davidson and his associates discharged creditably their duty of supplying names for the map makers. They were somewhat conservative and pedantic and spent much time in trying to ascertain previously existing, if possible, original names. Since there were no trained linguists among them some strange and amusing incidents arose in the course of determining names.

When I was sorting the literary estate of Davidson several years ago I came upon such an incident. Although the name itself is of little importance, its story is a typical example of the processes involved in establishing a name of foreign origin. Under date of December 12, 1887, Charles A. Schott, in charge of the computing division of the Coast Survey, wrote to B. A. Colonna, assistant in charge of the Washington office, as follows:

> Several communications were received lately in which the spelling of the triangulation station "Macho" has been changed to "Mocho". Up to this time and for many years past the spelling in the records, computations and annual progress sketches since 1883, was Macho. It was known to Assistant Eimbeck that "macho" was "mule" in Spanish, it is also "masculine", "robust", etc.; and "mocho" means dishonored", "maimed".
>
> Will you please inform this Division officially, which spelling has been adopted?
>
> Assistant Eimbeck introduced the spelling Macho in 1875.

The same day Colonna, quite disturbed, wrote to Davidson:

> The enclosed from Schott explains itself. To change a name once adopted, is a very serious matter here. Will you kindly advise me of your opinions and if there is no very urgent reason to change try to stick to the old name. Just to save trouble I enclose you a copy of the Supt's. Circular. I have been in much trouble you will see on account of designs of various persons for change and I find that I have to be very conservative to prevent endless confusion.

William Eimbeck was one of the great men of the Survey, but as Schott's letter clearly shows he was only a dictionary etymologist. When he established a triangulation station on a mountain at the border of Alameda and Santa Clara counties in California and looked for a name for station and mountain, he decided to use the name of the nearby creek, which was called by local people *Arroyo Mocho*. On second thought, he wanted to make sure the meaning of the word and found 'dishonored' 'maimed' in his Spanish dictionary. A "maimed creek" was, of course, as impossible to him as a "dishonored mountain." In looking further through the m's he found a similar word, *macho*, 'mule' -- Macho Creek and Macho Mountain was more logical and quite acceptable.

Davidson, who had obviously changed the spelling in his reports, spared no effort when he was challenged. He found out not only

that *Arroyo Mocho* had been used and recorded since the 1830's but also that *Mocho* is a perfectly legitimate Mexican geographical term. It is applied to streams that have no outlet but disappear in the ground, used like the American terms Cutoff Creek or Lost Creek.

Unfortunately Davidson did not go a step further. While the name Mocho is quite proper for the creek, it is absurd to apply it to the mountain which is neither cut off, nor is it lost. But the men of the Coast Survey, as stated above, were too conservative and not always quite logical. Though it was proper to restore the name of the creek to the original spelling, it did not need to affect Eimbeck's name for station and mountain. There was no "urgent reason" to change the name Macho for Mocho. Yet the name Mocho Mountain has been preserved to the present day.

Bancroft Library, Berkeley, California

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Gat and Gut .– In the midst of an informative article by M. F. Burrill, I was surprised to come upon a derivation of the generic *gut* from Dutch *gat* (*Names*, IV, 235.) No one will deny, of course, that *gat* (as in Barnegat or Hellgates) means "passage" or "inlet". But *gut* in the sense of "passage," "channel," etc., is an English word of long standing; the first quotation in the Oxford Dictionary is dated 1538. With *gut* a part of the word stock brought to America by the English, there is thus no need to suggest that this generic – as in Gut of Canso (*New York Colonial Documents*, III, 553), etc. – is an importation from another language. When it comes to non-English layers in our nomenclature, let us give the Dutch language its due, but no more than its due.

A. R. Dunlap

Names in Brief

THE NAME LUXEMBURG – *Webster's Geographical Dictionary* (G. and C. Merriam Co., Springfield, Mass., 1949) gives the French spelling *Luxembourg*, in preference to the German *Luxemburg*, for the name of both the grand duchy and the adjacent Belgian province. The French spelling seems to be secondary, as it is in the names *Fribourg* (= Alemannic *Frīburg*, standard German *Freiburg*) and *Wissembourg* (= Middle High German *Wīssenburg*, standard German *Weissenburg*). However, even the German form *Luxemburg* is in disagreement with the form actually used in the spoken language of the Luxemburgers, which is *Letzeburg*. The earliest book in the Luxemburg language (originally a German dialect), a small volume of poems by Anton Meyer, published in 1829, was entitled *E Schreck op de Letzeburger Parnassus* (A Step onto the Luxemburg Parnassus) which, translated into German, would be *Ein Schritt auf den Luxemburger Parnass.*

The name appears for the first time in a record of the year 963 A. D. and is written *Lucilinburhuc*. This is a correct Old High German nominal compound meaning 'Little burgh' or 'Little borough'. In regular literary Old High German, the first compound is usually spelled *luzzil* (Middle High German *lützel*) which agrees in every detail with English *little*, through ME *lītel lütel* and OE *lȳtel* 'small.' While the independent adjective *lützel* has disappeared completely in the New High German standard language and almost completely in the Upper German dialects, it is preserved in numerous place names, e. g., *Lützelflüh* in the Emmental (Switzerland). If the same phonetic development as in Alemannic Switzerland had taken place in Middle Franconian Luxemburg, its name would now sound *Lützelburg*. The actual form *Letzeburg* shows the mark of two phonetic changes: (1) *ü* > *e* with "unrounding", (2) dissimilatory loss of the second *l*.

The official form *Luxemburg* came into existence in medieval chancelleries through Latinization. This Latinized form has inspired modern Luxemburg patriots and amateur etymologists. In the 10th century, the country was a county of the Holy Roman

Empire, and we read of a Count Siegfried whom enthusiastic Luxemburgers would like to identify with Siegfried, the "Hero of Light" in the Middle High German *Nibelungenlied*. They see the Latin noun *lux* 'light' in the name *Luxemburg*, as is shown in an article by the Luxemburger Norbert Jacques in *Der kleine Bund* (literary supplement to the daily newspaper *Bund* of Bern, Switzerland) of February 20, 1938.

Alfred Senn

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Some Names Around Juneau. By R. N. DeArmond. (Sitka, Alaska, Sitka Printing Company. 48pp. $1.00). The geographical names of Alaska are of great interest and will some day form an interesting and important volume in the encyclopedia of United States place names – one of the long range projects of the *ANS*. In the December, 1956, issue of NAMES George R. Stewart contributed an essay on the name of the territory and future state itself, and now another of our members has published the first systematic account of the place names of a limited region of the vast territory. Of the 123 names featured more than one-half were named for persons, mostly miners and settlers of the 1880's; twenty-four names are descriptive, twelve derived from the flora and fauna, nine are transfer names. Among the names of various origins DeArmond discovered only three names of Indian derivation. As it is usual with publications dealing with names of a certain locality the book contains a great deal of interesting local history. This book will be a building stone for the edifice of Alaskan geographical nomenclature.

EKG.

ANS Notes

PROGRAM

of the

SIXTH ANNUAL MEETING

held in conjunction with the Modern Language Association Meeting

at Madison, Wisconsin

Tuesday, September 10, 1957

9:15 a. m.

Presiding: Thomas M. Pearce, Dept. of English, University of New Mexico

1. Ignace J. GELB, Oriental Institute, University of Chicago (Chicago) "On the Reconstruction of a Language from Proper Names" (10 min.)
2. C. Grant LOOMIS, Dept. of German, University of California (Berkeley, Calif.) "Some Name Traditions in Epigrammatic Satire" (15 min.)
3. Allan H. ORRICK, Dept. of English, Indiana University (Bloomington, Indiana) "King Alfred's Geats" (20 min.)
4. John Francis McDERMOTT, Dept. of English, Washington University (St. Louis, Mo.) "Madame Chouteau's Grandchildren" (12 min.)
5. Kelsie B. HARDER, Division of Language and Literature, Youngstown University (Youngstown, Ohio) "Charles Dickens Names his Characters" (15 min.)

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BUSINESS MEETING

11:15 a. m.

Presiding: George R. STEWART, President

Secretary pro tem. Demetrius J. GEORGACAS

Reports of the Executive Secretary, the Treasurer, the Editor, and the President; other reports.

Announcement of the results of the election of officers for 1958 by the Chairman of the Nominating Committee.

Other Business.

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PAPERS

1.30 p.m.

Presiding: Madison S. BEELER, Dept. of German, University of California (Berkeley, Calif.)

6. Jaroslav B. RUDNYCKYJ, Dept. of Slavic Studies, University of Manitoba (Winnipeg, Canada) "Slavic Given Names in the U.S.A. and in Canada" (15 min.)
7. William A. McDONALD, Dept. of Classical Languages, University of Minnesota (Minneapolis, Minn.) "Selected Toponyms in Southwestern Greece: the Last 3200 Years" (20 min.)
8. Thomas M. PEARCE, Dept. of English, University of New Mexico (Albuquerque, New Mexico) "The New Mexico Place Name Dictionary: A Polyglot in Six Languages" (15 min)
9. Harold B. ALLEN, Dept. of English, University of Minnesota (Minneapolis, Minn.) "Distribution Patterns of Variations in Place Name Pronunciations (Data from the Linguistic Atlas of the Upper Midwest)" (10 min.)

INTERMISSION

(15 min.)

Presiding: Ignace J. GELB, Oriental Institute, University of Chicago

10. Henry KAHANE, Dept. of Romance Languages, University of Illinois (Urbana, Illinois) "Toponyms as Anemonyms in the Mediterranean" (15 min.)
11. Madison S. BEELER, Dept. of German, University of California (Berkeley, Calif.) "Problems in California Place Names" (15 min.)
12. Louise W. HANLEY, Wausau Extension Center, University of Wisconsin (Wausau, Wis.) "Progress in Studying Kentucky Names" (5 min.)
13. Audrey R. DUCKERT, Radcliffe College (Cambridge, Mass.) "*Cottage Grove* from Coast to Coast" (15 min.)
14. Edward TAUBE, Racine Extension Center, University of Wisconsin (Racine, Wis.) "Names of the Calm Zones: Doldrums and Horse Latitudes" (15 min.)

PAPERS READ BY TITLE ONLY

15. Charles H. HANDSCHIN, Dept. of German, Miami University (Oxford, Ohio), now Archives of Folklore (Miami, Ohio) "Our Place Names Tell the Story of a Pioneer People"
16. John P. SYDORUK, Chicago, Illinois "Names of Famous Slavs"

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DINNER MEETING

UNION BEEFEATERS ROOM

Tuesday evening, 6:30 p. m.

Presiding: Elsdon C. SMITH, Ex-president (Chicago, III.)
Presidential Address: George R. STEWART, President of the A. N. S., Dept. of English, University of California (Berkeley)
" 'And Adam Gave Names': Ancient Attitudes Toward Toponymy"

MINUTES OF MEETING OF BOARD OF MANAGERS OF THE AMERICAN NAME SOCIETY

A meeting of the Board of Managers (including members of the Editorial board) was held in Room 112 of Bascom Hall of the University of Wisconsin, Madison, Wisconsin, at 4:45 p. m. on September 10, 1957, immediately after the program of the Sixth Annual Meeting.

There were present the following: Bryant, Beeler, Ehrensperger, Gelb, Georgacas, Hanley, Meredith, Smith and Stewart. The President, Professor Stewart, presided. Elsdon C. Smith, as Secretary pro tem, recorded the proceedings.

The proposed, tentative budget for 1958 was read and explained and approved by unanimous vote of all present.

The suggestion was made that the Editor of NAMES acknowledge contributions by use of a printed two-cent post card.

The question was brought up whether the American Name Society should publish a work if the full cost were paid by the author. There was a discussion of the matter. The opinion of those present was that such papers should be published under the name of the American Name Society if approved by the Board of Editors.

The President reported concerning negotiations with the University of California in 1955. He explained that we were not turned down by them, but that the negotiations proceeded so slowly that a decision finally had to be made to print the journal elsewhere. There was a discussion of the financial affairs of the Society with optimism expressed as to present conditions and future prospects.

The suggestion was made by Professor Stewart that regional representatives be considered for the Society, and that they not necessarily be officers. There was a discussion of the matter.

There being no other or further business to come before the meeting, same was adjourned, on motion duly made, seconded and carried, at 5 30 p. m.

Respectfully submitted,

s/Elsdon C. Smith
Secretary pro tem

The following resolutions were unanimously adopted at the annual meeting in Madison, on September 10, 1957:

I. LEVETTE JAY DAVIDSON, May 16, 1894--May 14, 1957. "In recognition of the contribution which Levette Jay Davidson has made to this Society, as a member since its founding, as a contributor to NAMES, and as one of the Society's Board of Managers, 1956–57; we, the officers and members, do express to his wife Mary and to his two children our affectionate regard for his memory as a colleague and friend, and our appreciation for his scholarship and professional life, not only in this organization but also in such associations as the American Dialect Society (vice-president 1953–55, president 1956–57), the Modern Language Association, the College English Association (director 1953, vice-president 1954), the American Folklore Society (Council Member), Phi Beta Kappa, the American Association of University Professors, and such regional groups as the Western Folklore Conference and the Denver Posse of the Westerners, in all of which he held positions of importance and trust and discharged them with unfailing fidelity and distinction."

II. The officers and members of the ANS express their appreciation and thanks to Demetrius J. Georgacas, Chairman of the

Program Committee, for the successful arrangement of all the details of the program for the Sixth Annual Meeting.

III. The American Name Society thanks Mrs. Louise W. Hanley and Professor Frederic G. Cassidy, the Committee on Local Arrangements and Publicity, for their work in making this meeting one of the best the Society has ever held.

IV. A motion was passed to the effect that the present wording in the By-laws, setting the annual dues at $5.00, should be altered to read, "the dues shall be such a yearly sum as the Board of Managers shall from time to time determine."

Officers Elected for 1958:

President	Margaret M. Bryant
First Vice President	J. B. Rudnyckyj
Second Vice President	Thomas M. Pearce
Third Vice President	E. H. Criswell
Executive Secretary and Treasurer	Fritz Kramer

Board of Managers:

Meredith F. Burrill	for term ending December 31, 1958
Ignace J. Gelb	for term ending December 31, 1958
E. W. McMullen	for term ending December 31, 1959
Jack Dabbs	for term ending December 31, 1959
D. J. Georgacas	for term ending December 31, 1960
Mamie Meredith	for term ending December 31, 1960

Editorial Board for 1958:

E. C. Ehrensperger
Louise Hanley
James B. McMillan
Elsdon C. Smith
George R. Stewart
Francis L. Utley

Editor: Madison S. Beeler

Note: All the above are elected for one-year terms, except that members of the Board of Managers are elected for three-year terms, two being elected each year.

STATEMENT OF THE OWNERSHIP, MANAGEMENT ETC.

(Required by the Act of Congress of August 21, 1912, as amended by the acts of March 3, 1933, and July 2, 1946.)

County of Alameda } ss
State of California }

Before me, a notary public in and for the State and county aforesaid, personally appeared Madison S. Beeler, who having been duly sworn according to law, deposes and says that he is the editor of *NAMES*, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management etc. of the aforesaid publication for the date shown in the above caption:

1. That the names and addresses of the publisher etc. are Publisher, American Name Society, 2413 Dwinelle Hall, University of California, Berkeley 4, Calif. Editor, Madison S. Beeler, 150 Hill Road, Berkeley 8, Calif.
2. That the owner is: American Name Society, Inc., 2413 Dwinelle Hall, University of California, Berkeley 4, Calif., a non-profit organization.
3. That the known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

[Signed] Madison S. Beeler

Sworn to and subscribed before me this 26th day of September, 1957

[Signed] Edith Lawrence Smith
Notary Public

[seal]